

EIGHTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College  
OF

# PSYCHIC SCIENCE

LTD.

VOL. VIII. No. 4.

JANUARY, 1930.

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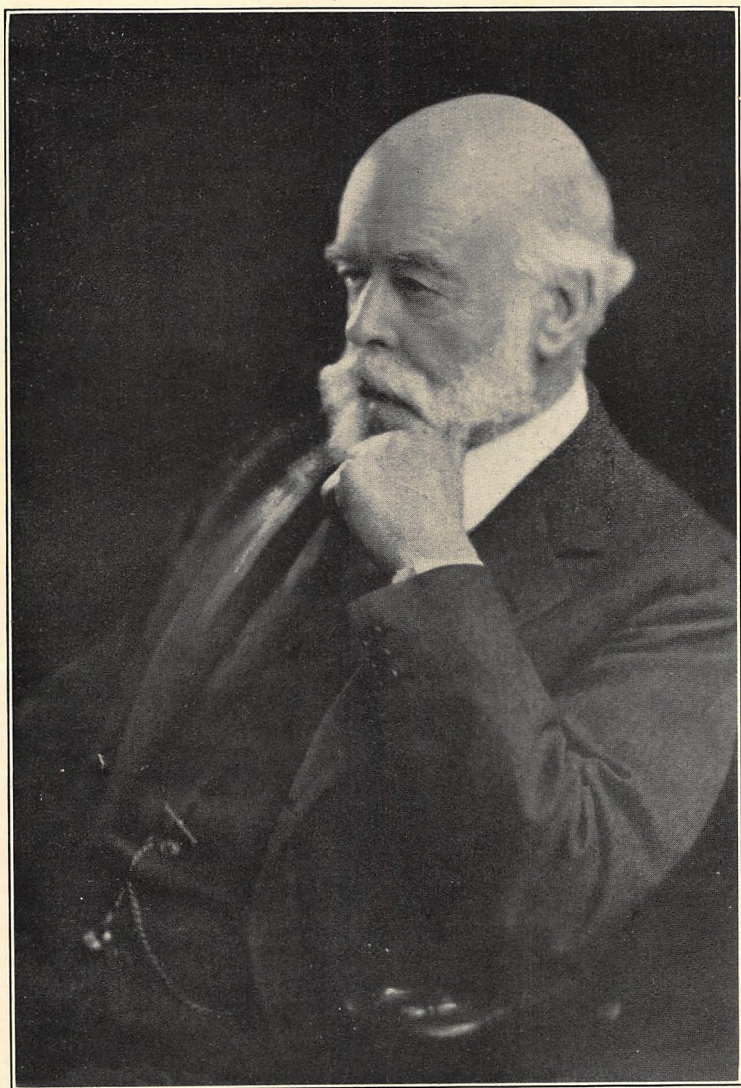
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# Quarterly Transactions

OF THE

## British College of Psychic Science,

Ltd.

**Editor - - STANLEY DE BRATH, M.I.C.E.**

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# Quarterly Transactions

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## British College of Psychic Science,

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Vol. VIII.—No. 4.

January, 1930.

### EDITORIAL NOTES.

From the Spiritualist point of view, two of the most important events of the quarter are (1) the publication of the General Report of the International Spiritualist Congress, held in London, September 7th to 13th, 1928\*; and (2) the decision of the L.S.A. to publish an authoritative pronouncement on the fundamental truths of spiritualism. Delegates were present from the U.S.A. (17), from the Argentine, Belgium (8), Denmark (2), Holland (3), Great Britain (47), France (4), Germany, India (5), Switzerland (3), Italy, South Africa (2), Australia (3), Canada (3), Greece, the Dutch East Indies, Iceland, Roumania, and Japan.

The Paris Congress of 1925 had unanimously accepted the following propositions as expressing the philosophy and fundamental principles of Spiritualism :

1. The existence of GOD as the Intelligent and Supreme Cause of all things.
2. The affirmation that Man is a spirit related, during terrestrial life, to a perishable body by an intermediate body (the etheric or *perisprit*), which is indestructible in its nature.
3. The immortality of the spirit and its continuous evolution towards perfection through progressive stages of life.
4. Universal and personal responsibility, both individual and collective, between all beings.

The present Congress re-affirmed these principles. Its aim was to show that the philosophy of Spiritualism is based on a scientific study of the phenomena (both objective and subjective). Its endeavour was to establish the truly scientific character of Spiritualist methods of investigation by analysis of psychic phenomena and mediumship. Such studies reveal the real existence of a new physics, chemistry, biology, physiology, and psychology which transcend material conditions. These are outside ordinary science, which confines itself to purely material methods of investigation: they require continuous exploration in order to co-ordinate the knowledge and principles which may be deduced therefrom.

The Congress emphasised the great moral and social significance arising from the experimental proofs which establish the reality of the continuity of life. Demonstration that it is impossible to avoid the consequences arising from combined and individual action, draws

\*The Report is published by Jean Meyer, 8, Rue Copernic, Paris. It can be obtained from the College, price 7/6.



attention to the Spiritualist facts, and must advance the cause of brotherhood and peace.

The Congress dealt with the growing tendency of representative and prominent scientists to admit and accept a transcendental element in present day discoveries ; of theologians to accept more and more readily the findings of scientific and psychic truths ; while attention was drawn to the gradual acceptance by the ordinary citizen in all countries of psychic phenomena as part of the normal experiences of the human race.

The work of the Congress was divided into five sections :—

1. Psychic Phenomena and Mediumship.
2. Doctrine, Philosophy and Ethics.
3. Propaganda, Organisation and Literature.
4. A Psychic Exposition for the duration of the Congress.
5. Séances for the demonstration of Phenomena and Mediumship.

Papers were invited from every country on the above.

Proceedings were opened by the General Report of Monsieur Ripert, the General Secretary of the International Spiritualist Federation. He spoke strongly on the fact that it is more than ever important to assert that Modern Spiritualism either will be scientific, or it will cease to be. He asked : "How should we take up any intransigentism respecting the formulæ of some part of our knowledge, knowing that for certain, as the years pass by, other words and expressions, other means of experience in short, will very certainly be placed at our disposal ? To detail the still invisible world—the spiritual reality that we are privileged to announce to men—is a task which demands as much tact as humility and charity. The nearer we are to the essential of things, the nearer to GOD, the less absolute should we be in definitions that are necessarily tinged with anthropomorphism." He alluded to the Congress of Psychical Research held at Paris in 1927, at the Sorbonne, at which Professor Driesch spoke of the spiritist hypothesis as "the one that comes nearest to the explanatory theory claimed by our perhaps rather impatient minds."

He said : "In the advance of the human spirit towards consciousness and truth, what do words matter if the facts supporting our conviction are admitted ? . . . Let us be satisfied by hearing the Congress of Psychical Research speak unanimously of 'Universal Consciousness,' of the 'Source of Transcendent Consciousness,' and of 'the Idea of the Super-person.' Let us await patiently those who are coming to us irresistibly by a thousand paths and with many new words."

On Sunday evening Sir Arthur Conan Doyle, who had been elected by acclamation Honorary President of the Congress, filled Queen's Hall, Langham Place, for a lecture on Psychic Photography. Among the photographs shown was one of which Sir Arthur spoke as follows :

"The gentleman who got it allowed his name to be used. He was Joseph C. Chitty, the son of Justice Chitty. Some time ago Mr. Chitty went to a medium, and received word of a spirit-person ; a beautiful young woman, who said she was twenty-seven years of age, and claimed



to be Mr. Chitty's daughter. He said : ' But I haven't had a daughter.' The spirit replied : ' Oh, yes, you had, but I died at birth. I have lived over here, and have always watched over you.' She talked a great deal to her father, and said : ' If you go to a good spirit-photographer, I will try to come on the plate.' He said : ' But I shan't know you ' ; and she replied : ' I will put a sign on the plate to show it is myself.' A year later he heard of the Falconer Circle, and he wished now to say that the results he had himself criticised were really perfectly genuine results. The camera was trained on an open dark cabinet, and at the end of forty minutes the plate was taken out and developed. The result is that on the screen."

It showed a beautiful girl, who, Mr. Chitty told him, had some family traits in her appearance. She had promised a sign, and there it was in the picture—a baby in embryo, lying with its limbs tucked up exactly as an embryo child does lie. To think that the Press could make silly jokes on a subject like that ! He spoke of the experiments carried out at the College of Psychic Science with three sitters, Miss Scatcherd, Mrs. McKenzie, and the present writer. The Imperial Dry Plate Company certified that the plates were sealed up by them in a manner which precluded opening, and the sitters certified that the medium (Mr. Hope) was not allowed to touch the plates in any way. Dr. Geley's portrait appeared on the two plates.\*

Mr. Thomas Grimshaw, Vice-President of the National Association, U.S.A., spoke of the Morris Pratt Training College at Whitewater, Wisconsin, founded by Morris Pratt, an enthusiastic spiritualist, who asked his Red Indian guide to help him to make some money for the purpose. The guide was an old Indian ; he told Mr. Pratt of certain mineral deposits unknown to any white man. Mr. Pratt purchased the land, and in a few months had made over 200,000 dollars, with which he built and endowed the Pratt Institute.

In the different sections, some of the work is extremely good. The papers by Mr. E. W. Oaten, Mr. Th. Ponerides (Greece), Dr. Maxwell (France), M. Marty (France), and Mr. T. Fukurai (Japan) on Science are specially valuable.

In Philosophy the most remarkable paper is that by M. Ducl (France). His remark on the vexed question of Reincarnation is most pertinent. He says : " In reality there is no fixed rule known concerning the return to earth-life after physical death. Our guides tell us that the spirit remains in a state of perplexity for a period more or less long ; but seeing that Time does not exist in the Beyond, it is very difficult for us to judge the length of any period whatever as regards this subject."

The papers on War by Messrs. Andre Dumas and Arthur J. Prentice, Secretary of the London District Council, are somewhat disappointing. Both speak of the lamentable train of consequences and the inutility of conflict, but in common with most writers they do not touch the

\* The full details of this experiment is given in *PSYCHIC SCIENCE* for October, 1924.



essential points. Whatever estimate we may form of the nature of Jesus Christ, the fact remains that his teaching is the greatest preventive of war that has ever been given to the world. That teaching is—the absolute need for perfect truthfulness in all speech, the obedience to the commands Do not kill, and Commit no adultery. The first command alone, if followed in the spirit and in the letter, would of itself alone almost suffice to prevent wars, for it would abolish at once all the complicated intrigues and verbal tricks which always precede a declaration of war. Love, as defined by St. Paul in the thirteenth chapter of his letter to the Corinthians, not as an emotional profession but as a principle of action, is the guiding principle of the Christian life.

Finally, despite the many printer's errors in the English portion of the Report, the book is well worthy of a place in the library of every man who desires a full comprehension of a subject which is destined to pervade the world, and to raise it to the higher moral standard which can alone efface the blots on our civilisation.

\* \* \* \* \*

The decision of the London Spiritualist Alliance to issue authoritative booklets descriptive of true spiritualism is another landmark in its progress. That Society is as convinced as the International Spiritualist Federation that a true spiritualism is the necessary foundation to the progress and peace of the world. Not a definition of faith, valid for all time and "conciliar" in its framing, but a lead which takes account of the chief principles which, however they may be phrased, are at the base of its philosophy.

The pictures of the Summerland and Lower Regions which are too often taken as final truth, are, apparently, only figurative descriptions, more consonant with twentieth-century mentality, than the equally material and equally figurative white garments, golden streets, harps and crowns of the New Jerusalem. These were meant to signify innocence from sin, durability, praise and worship. Our modern versions are apt to make them signify sensuous ease and irresponsibility.

Attacks based on spiritualist writings of bygone times are fully justified in regard to some modern writing, and to the crude opinions of many spiritualists. These same opinions, and the blatant frauds of pseudo-mediums, wrecked American Spiritualism from 1848 to 1888. They will, if not stopped, do the same in England.

In *The Two Worlds* of September 27th, 1929, the following remarks occur in the leading article:—

"It is well known to-day that there are self-important mediums whose psychic powers are of very doubtful quality, who open so-called Spiritualist rooms on a sheer basis of business, where 'phenomena' that would not satisfy an ordinary higher-grade schoolboy are handed out to a credulous crowd of people who have been trained on the basis of faith. . . .

"These are mostly showmen, and several of them have resorted to the method of starting a Spiritualist Society (?), and have used the



name 'Spiritualism' to cover activities of the most mercenary type. One might attend such places for fifty years without gleaning the slightest evidence that there is such a thing as the spirit-world. Love, marriage, divorce, domestic details of the most trivial kind, questions of health, finance, etc., are the only things ever discussed; but in order to lend some form of religious sanction and to throw dust into the eyes of the authorities, many of these places are designated 'Spiritualist Societies' or 'Christian Spiritualist Missions.' . . ."

Enquirers must understand that the exact experiments of psychical experimenters are the foundation of Spiritualism. This is Science—Knowledge. The next step, rarely taken, is philosophical—the correlation of these experiments and others in the mental sphere, with biological, historical, and Biblical criticism. It is surprising that men should be content to let a number of contradictory ideas lie loose in their minds instead of combining them into the solution that would harmonise them all. Jesus Christ gave us no description of the Life Beyond, and His wisdom is abundantly apparent. By reason of the insistence of the Council of Nicaea on the reception of dogma, that has taken the first place in Christian apologetics, and the Bible has been accepted, not only as a sure guide to conduct which it assuredly is, but as inerrant from cover to cover, which, equally assuredly, it is not.

The new science of Metapsychics has revealed that the state of the departed is but little removed from our own: there is therefore no reason that we should take their messages, given (we know not how, and always with some admixture from the human medium) as final pronouncements applicable to all men and women. To do so is to land ourselves in the contradictions to which our critics so scathingly allude.

Till real history—the Law of Spiritual Consequence—is taught in schools, there will be no general perception that men reap as they sow in this life, and in the next; nor any general recognition of the fact that the Dispersion of the Jews, the Fall of Rome, the disappearance of the Moslem and Spanish Empires, and the present partial ruin of Europe, are the plain and obvious results of human passions unchecked by the commands of our Lord and Master. His exhortation to plain truthfulness, honesty, industry and God-fearing is the one real solution to all our difficulties. This is comprehensible by all, and till it is followed one State after another will fall in blood and tears. If the League of Nations is to promote a sense of the uselessness, the folly, and the wickedness of *aggressive* war, it must recognise this fact—that it is only possible to make a nation believe that *aggressive* is really *defensive* war, by means of large and complicated LYING. Humanity in the mass is not yet so far removed from the temper of Genghis Khan, who, having taken Merv, ordered the whole population, men, women and children, to lie down with hands behind their backs outside the city, selected a very few of the best specimens as slaves, and massacred all the rest in cold blood. He made a desert, and called it "Peace." He said that the highest pleasure in life was to shed the blood of his enemies. Viscount Cecil has reminded us that the Treaty



of Versailles with Germany was expressly based on the undertaking given by the victorious Powers that they too would carry out a general policy of disarmament. If this is not carried out, General von Seeckt, Commander-in-Chief in Germany, has warned us that Germany will re-arm. If that treaty obligation is not loyally given effect to, our children will be faced with a repetition of a war which will cast 1914-1918 into the shade, and may mean the end of Western civilisation.

Generosity will not always be met generously. In 1912 the British Government, alive to the peril from German armaments, made a far-reaching effort to arrive at a better understanding with the German Empire. They negotiated a treaty of which the German Chancellor said that "it gave them more than they could ever have expected." It was approved and initialled by both Governments, England's only stipulation being that the signature should be public. This would have destroyed the German fiction of "encirclement." They refused the condition, and the Treaty lapsed. In *The India We Have Served*, Sir W. R. Lawrence, G.C.I.E. (p. 209), tells us a story of Sir Pratab Singh Bahadur, G.C.B. :—

"Sir Pratab had come up to Simla to be present at a farewell dinner Lord Curzon gave to my wife and myself the night before we left, and after dinner Sir Pratab and I sat up till two in the morning, talking of his hopes and ambitions, and one of those ambitions was to annihilate the Moslem people in India. I deprecated this prejudice, and mentioned Moslem friends known to both of us. 'Yes,' he said, 'I liking them too, but very much liking them dead.'

"I have often thought of this conversation. One may know Indians for years and suddenly a time comes and they open their hearts and reveal what is in them. . . . He knew the English well; he had met many nationalities—he had a kind of cosmopolitan civilisation. But down in his generous heart there dwelt this ineradicable hatred of the Moslem."

Westerns, it is said, do not understand the East. That is true, because they do not realise that the Eastern will keep an intention, deadly or other, in his heart, not consciously concealing it, but simply feeling that its expression would be ill-timed, and will also be absolutely pitiless in carrying it out when occasion serves. "You Europeans," said a Brahman friend to me, "are not more intelligent than we are; you are less so, but you have pity, which we have not." If such are the opinions of the *élite*, what can we expect from the crowd? Genghis Khan was an Eastern of this type.

At the Armistice Service on November 10th last, Miss Lind of Hageby reminded us that the League of Nations has done excellent work, but unless it is supported by universal change of heart, that work will become a verbal screen for the cowardly and the apathetic, and it will fail. That change of heart is the *metanoia* preached by Christ, who knew the inevitable power of spiritual consequence. It must rest on the *knowledge* that survival and intercommunication are *facts*. Faith is good, but even St. Paul placed it after knowledge in his list of the



Gifts of the Spirit. Knowledge alone can make us realise that the penalty of Lying is destruction in this life and exclusion from happiness in the next, where all character is open and naked to the view. It is only the sincere who can sing :

From doubt and fear, through truth made free,  
 With faith triumphant sing—  
 O Grave, where is thy victory ?  
 O Death, where is thy sting ?

\* \* \* \* \*

*Nature* of November 9th contains some comments on the last issue of the Transactions of the Psychic College. It is not my wish to enter into controversy on the question of the genuineness of supernormal phenomena, but the matter is far too important for any personal feeling whether for or against. *Nature* says that :

"The whole position regarding investigation of alleged supernormal phenomena is one which it would be well for scientific enquirers to understand. It would appear obvious that the first essential in investigating a medium for the so-called physical manifestations, is that measure of control which will effectually prevent the production of those manifestations by normal means."

With that we entirely agree, and always have maintained it.

But the author then proceeds somewhat naïvely to give away his whole position. He says :

"But the senses are hindered in almost every possible way, and the investigator (is) reduced to a powerless spectator at a performance which is really a burlesque travesty of scientific experiment. On the other hand, the serious visitor may refuse to accept the 'conditions': he may object to having his senses stifled, and he may demand a few of those reasonable precautions which seem to him necessary. In fact, he will refuse to take the part of a mere looker-on, and will ask to be allowed to participate in practical experiment. In this case it will usually be found that his presence is undesirable. . . . The cause of 'psychic science' will not be furthered by such methods."

In this again we unreservedly agree. But does this fairly give the facts? In studying the work of twelve men of science, among whom *Nature* selects Sir William Crookes, Dr. A. R. Wallace, Professor Hyslop, and Dr. Geley (with whose experiments Professor Richet was associated), we find no trace of the procedure commented upon. All these men began, in complete scepticism, to experiment themselves. They were not "powerless spectators." Their experiments stand in such books as Dr. Geley's *Clairvoyance and Materialisation*, in Richet's *Treatise on Metapsychics*, and A. R. Wallace's Autobiography, "My Life."

These, and not any casual séances, are the data of psychic science. But while sceptics represent themselves as mere visitors at elementary and unspecified séances (which may or may not be honest), and "ask to be allowed to participate in practical experiment," they are writing themselves down as ignorant of the very elements of the facts that are



making their way by sheer force of truth in all civilised lands, and are not to be disposed of by vague generalities whose pertinence is certainly open to question. When a sceptical man of science like A. R. Wallace is "convinced by the weight of the facts," as he says himself, it is a mere gibe to speak of his "credulity," a credulity, moreover, which has gained ground all over Europe and America.

It is easy to give specific instances. Dr. Geley and Professor Richet experimented themselves for years before putting pen to paper. Richet is reported as present at twenty-one of Geley's experiments as a principal. One of these was that in which the medium, F. Kluski, produced, *without moving*, in two or three minutes, the "gloves" of paraffin wax. The process took place by red light. The paraffin was coloured blue, and secretly mixed with cholesterin for easy chemical test. The entire list of experiments is given on pages 207 to 263 of Dr. Geley's book. What resemblance is there to the "powerless spectator" of *Nature's* article?

In my own experiments on supernormal photography, I brought my own camera and plates, examined the background, did not allow the medium to touch the plates even before they were unwrapped, did all the development myself, and yet got an "extra." Lady Grey, anxious to avoid all possibility of fraud, engaged a professional photographer to bring his own stereoscopic camera, his own plates and all apparatus to her own house at Glen, where she had a dark room rigged up for operations. Mr. Colledge, the photographer, did all the photographic work. She obtained a whole series of "extras," including portraits of her son, who had been killed in France. I have copies of these photographs. How does this fit the "powerless spectator"?

It would be incredible, were it not the fact, that men of science persist even yet in refusing to examine facts so patent. Professor Broca wrote:

"A new truth contrary to the prejudices of our teachers has no means wherewith to overcome their hostility, for they are open neither to facts nor to reasoning; it is necessary to wait for their death. Innovators must resign themselves to await that great ally, as the Russians of 1812 awaited 'General February.'—(*Avenir Medical*, November, 1922.)"

\* \* \* \* \*

#### A CORRECTION.

It might be thought from the form of the extract made from PSYCHIC SCIENCE, in the October issue, that Mr. Eric J. Dingwall's "conclusion" is drawn from his article on *The Crisis in Psychical Research*.

That is not so; the conclusion that "Physical mediums are all frauds" is not stated in those words, and Mr. Dingwall tells me that these words attributed to him do not express his considered thought, which will be found in his writings. The words in question were drawn from an article in the June issue of *Psychical Research*, by the Research Officer of the Am.S.P.R., who quotes them twice as the words of Mr. Dingwall, p. 323, and p. 324. I took them as fairly summing up the position of Mr. Dingwall and of most sceptics.

STANLEY DE BRATH.



## TELEPLASMIC PHENOMENA IN WINNIPEG.

## ARTICLE 2: AMORPHOUS TELEPLASMS.

By T. GLEN HAMILTON, M.D.

Dr. Glen Hamilton writes: The way in which you had the illustrations made up for the October issue of *PSYCHIC SCIENCE* was highly satisfactory, and has given rise to much comment among our group, and friends even at distant points from whom we have received letters.

The reader will no doubt recall that in my preceding article, in which I gave a brief account of a number of teleplasmic phenomena witnessed in our experiments with the mediums, Elizabeth and Mary M., a classification of these phenomena revealed two main groups: first, those which appeared to have been subjected to some form of super-normal manipulation, such as a skein, cords, moulded forms, etc.; and, second, those which carried miniature face-forms, which, of course, must be regarded as the outcome of a much more complex manipulation.

It will be of interest perhaps to present at this time several photographic records of teleplasm in its amorphous state, which appears to be the earlier and more fundamental condition of the substance—that is, teleplasm in a state prior to its subjection to manipulation.

The precautionary measures and technique of control, among other experimental data, have been already outlined in Part 2 of my previous article, and need not here be re-stated. It should be understood, however, that all our experiments take place under a standardized control technique which is generally accepted as adequate.

The four examples of unorganized teleplasm which form the subject of this paper appeared within a period of two months, from February 3rd to April 7th, 1929, and were preceded and followed by materialisation of miniature face forms.\*

## I.

Experimental Notes of February 3rd abridged:

Notes recorded by Mr. W. E. Hobbs. Sitting commences at 9.04. Elizabeth trance writing and visions. At 9.23 Mary M. comes forward from the back of the cabinet and occupies a central position. Sitters in clockwise order: Mr. W. B. Cooper, Elizabeth M., Dr. T. G. Hamilton, Mrs. Alder, Miss Ada Turner, Mr. H. A. V. Green, Mrs. T. G. Hamilton, Dr. J. A. Hamilton, Mary M. At 9.24 T.G.H. opens cameras: Doppel, Rectilinear, Seneca Portrait, Quartz and two Stereos. At 9.33 the group sings. "Walter" speaks through Mary M.'s automatic voice.

Walter†: "Good evening, my friends. We are going to depart from our usual procedure a little. How would you like to fire your shot yourself, when no one was thinking about it? . . . I wanted you to

\* "Teleplasmic Phenomena in Winnipeg" (*PSYCHIC SCIENCE*, Oct., 1929), Part VII.

† For note on the "Walter" control, see preceding article, Part I.



catch me unawares with your flash. I want you to nudge your neighbours, and they will pass it on."

T.G.H. : " You will see me nudge."

Walter : " Yes, of course, I would know, but the medium would not know."

T.G.H. : " We might get nothing."

Walter : " You might cast a net into the sea and get nothing. But will you try the experiment ? "

T.G.H. : " I will do it."

At 9.42 Walter speaks again, and promises that we will get something. T.G.H. arranges that he will signal to his left-hand neighbour by double squeeze of the hand, and will take the picture three seconds later.

The flash is fired at 9.43. At 9.56 Walter's light is shown. He asks for a pen and paper. At 9.59 he draws something on the paper, using the hand of the entranced medium, Mary M. At 10.0 he again speaks, and says that he has endeavoured to show on the paper what he had put on the medium's face.

Following the sitting it was found that the diagram drawn by the control showed a semi-circular form with a nose-like protuberance at the upper left, and an indentation at the upper right.

*Examination of photographs.*—Here, in Plate I, we have two separate lobes of fluffy, cloud-like substance, which together have taken on an outline closely resembling that drawn by the control. This resemblance is more clearly apparent if we tip the photograph to the right, which seems to have been the view outlined.

The whole mass is of a definitely fibrous texture resembling cotton wadding. The upper left-hand portion is seen, in the stereoscopic view, to stand well forward at a distance of approximately two inches in advance of the bridge of the nose. In fact, the whole mass is placed well in front of the face on which it casts dense shadows. The teleplasm is therefore opaque.

This plate also discloses the intense whiteness of the substance in comparison with the skin of the face of the medium, who, it should be noted, has a moderately fair complexion. In this, as in many other photographs of teleplasm, it is interesting to note how, during the development of the negative, the highly actinic effect produced upon the plate by the light from the teleplasm itself results in very dense areas. Indeed, these densities are out of all proportion to what one would expect. They give one reason for strongly surmising that the actinic effect is not wholly due to reflected light from the flash, but may be due in part to an effulgence set up in the substance itself, as a result of the flash, and so causing an added actinic radiation.

The peculiar fibrous texture of this mass as seen along its margin would indicate that it is probably the result in part of a condensation process akin to that noted by Dr. Gustave Geley in his experiments with Eva C., and to some of Dr. Crandon's findings in the Margery phenomena.



## II.

Experimental Notes of March 10th, 1929, abridged :

Recorded by Mr. W. E. Hobbs. The regular group present. The sitting commences at 9.8. Elizabeth trance manifestations. At 9.28 E.M. leaves the cabinet, and Mary M. comes under control by Dr. J.A.H. on the right, and W. B. Cooper on the left. Dr. T.G.H. opens cameras.

Walter speaks at 9.49. Following conversation with the group, he suddenly asks (9.55): "Are you ready for the picture?"

T.G.H.: "You told me to be always ready."

Walter: "How quickly you say that!"

T.G.H.: "We are ready, and have three shots prepared."

Walter: "You cannot shoot me. I am beyond that. Well, why don't you shoot? I'm ready and waiting for your signal. Shoot! Shoot!"

At 9.58 the flash is fired. Just previous to the flash the controllers feel the medium's face, cheeks, temples. They find nothing.

*Examination of Photographs.*—Plates 2 and 3. In the photographic record of this incident we find a mass of still greater density than that shown in Plate 1. It consists of a central portion, oval in shape, surrounded by three wings, one extending upward and to the left, one downward to the left, and a third to the right. A careful consideration of these three outward portions, and a comparison of them with what we find in the photographs of the face-forms, strengthens the assumption that in this mass we recognise a half-way process toward the production of a face. Not only is there a semblance of a crude mask-like face in the central portion, but the three wings undoubtedly parallel the wings of amorphous substance seen to surround the miniature faces. Both appear to be the result of disruption and eversion of what was an over-covering part. This process of unfoldment is always found in the more perfect and highly organised products.

Here, too, the extraordinary whiteness of the mass is not only apparent in the photograph, but was observed also by a number of those present. It was my good fortune to be watching at the time of the flash, and I distinctly saw the whole mass, the brilliancy of which so stimulated the retina of my eyes that an image of the form remained before me for some time. Several others observed this same brilliancy, followed by a prolonged after-image.

## III.

Excerpt from Experimental Notes of March 24th, abridged :

Sitting commences at 9 p.m. Elizabeth in deep trance at 9.10; at 9.25 she recovers consciousness, and moves out of the cabinet. Mary M. comes forward from back of the cabinet and occupies a central position in it. Circle clockwise: Cooper, Elizabeth, Dr. T.G.H., Mrs. Alder, Miss A. Turner, W. E. Hobbs, Mrs. T.G.H., H. A. V. Green, Dr. J. A. Hamilton, Mary M. Outside of the circle, at the



back of the room, Mr. A. C. Whittaker, Jimmy Hamilton, D. B. McDonald taking notes.

Mary M.'s right hand held by Dr. J.A.H., and her left by W.B.C. All other hands in chain formation. Elizabeth relates her trance visions. While she is doing so it is noticed that M.M. has passed into trance. It is observed also that three of the sitters are under "influence": their hands are perspiring and cold, bodies limp, but they do not lose consciousness.

At 9.33 a powerful voice speaks through M.M. A second voice is heard. We recognise the control "Walter."

Walter asks that one of the ladies pass her hand over the face, neck and underarms of the medium. Miss Turner does so. She declares that there is nothing there. At 9.45 Walter asks if anyone else wishes to examine the medium. Dr. T.G.H. does so. He also declares that there is nothing on the face, neck, or under the arms of the medium. During these examinations the medium's hands are held by the two controllers. Dr. J.A.H. now raises his left hand, still grasping the medium's right, and with the back of his hand feels her face and neck. He finds nothing attached. At 9.50 Walter asks the controllers not to release the medium's hands.

9.55. Walter (sharply): "Are you ready?"

T.G.H.: "Yes."

Walter tells T.G.H. that he is to give his own signal. T.G.H. arranges that he will squeeze the hand of the sitter to his left; this is to be passed quickly to the next on the left so that those in front of the cameras may know when to "duck."

Flash fired at 9.57.

The control now asks if a second flash can be taken. T.G.H. replies that he can be ready in about six seconds. He opens the remaining cameras. Walter says that he is ready. The voice sounds as if the medium had her mouth full of something; it is thick and muffled.

Second flash is fired at 9.59.

Walter now tells *what is on the plates*. He says that there is a small piece of ectoplasm on the second exposure, so small we will scarcely notice it. (Plate 6.) He could not hold the ectoplasm—the time of waiting was too long. He humorously remarked that he would not like to hang by the neck for T.G.H.'s six seconds. He could hold it all night if the light did not strike it; as soon as the light strikes it, it diminishes. However, a good picture was secured on the first exposure; teleplasm, but no form. (Plates 4 and 5.)

Sitting closed at 10.28. Immediately following the sitting, Dr. T.G.H., accompanied by Mr. W. E. Hobbs, repaired to the dark room, and in his presence developed a number of the plates, which were shown to the sitters as soon as developed!

*Photographic Findings.*—Plates 4, 5 and 6. This amorphous mass is one of the largest we have so far obtained. Its density appears to be very pronounced, for not only does it cast a dense shadow on the face and neck of the medium, but also it does not disclose the "woolly"



aspect of the teleplasm recorded in Plate 1. Its margins are fimbriated, and in places quite thick and rounded. While the mass as a whole is very irregular as to shape, it seems to possess a certain amount of stability from cohesion and surface tension. It is interesting to note that this mass reveals marked similarity to one shown by Dr. Geley in "Clairvoyance and Materialisation," Fig. 34, Plate 14, and also to some of the Margery teleplasms.

## IV.

Excerpt from Sitting Report, April 7th, 1929, abridged :

(Regular group present. Mr. A. C. Whittaker, Mr. Hugh Reed, Mrs. H. Shand and Margaret Hamilton, notetaker, outside the circle.)

Sitting commences at 9 p.m. Elizabeth trance phenomena. E.M. leaves the cabinet at 9.17, and Mary M. takes her place. Mary M. controlled as usual by Dr. J. A. Hamilton and Mr. W. B. Cooper.

Mary M. passes into trance, and at 9.26 "Walter" announces his presence by : "Hello, everybody !"

Walter : "Well, there's no picture (face-form) to-night. . . . I just want to try a new experiment."

T.G.H. : "What sort of an experiment is this you're going to try ?"

Walter : "Just wait and see. You'll be surprised ! . . ."

At 9.42 a light is seen inside the cabinet near the floor.

Walter : "To lighten your darkness."

\* \* \*

Walter : "Well, friends, what is it to be ? Want to use some more ammunition ? Would you care to have a picture, or would you not ? It is very little. . . ."

\* \* \*

Walter : "Say, you wouldn't by any chance take a flashlight now, would you ? You know, if I was in your position I would say nothing to nobody, and I'd take a flash and see what came of it."

Without saying "nothing to nobody," Dr. T.G.H. fired the flash at 10.20. In a moment or two Walter came through : "No, don't take any more to-night. You were too long about it. You have only got half of what you might have had."

T.G.H. : "We can hardly tell when you are 'bluffing.'"

Walter : "Take a chance. . . . I've given you just a little *black and white*. If you had taken it when I first gave you the hint, it would have been twice as large. . . . So long !"

*Photographic Findings.*—The photograph here represented—Plate 7—was taken by rapid rectilinear lens, and is one of several excellent flash-light records of this incident.

The manifestation is, I think, a unique one, a combination of dark and light teleplasm, distributed over the medium's left cheek with tangled strings of the white dependent from her mouth. These display a number of exceptionally interesting features not found in any of the previous Mary M. manifestations. The upper dark portion as seen



in the stereoscopic view stands clear of the medium's hair, which fact is also apparent in the illustration presented, for in it the shadow cast by this hairy mass extends half-way to the medium's ear. The line of demarcation between the white and dark portions lying on the cheek is curiously definite: the two are apparently separate.

If, as the photograph indicates, this dark product is supernormally produced hair, it will be remembered that such a phenomenon is by no means the first of its kind to be recorded, but is simply in line with the findings of many previous investigators, notably, those of Crookes, Richet and Von Schrenck, Notzing. The dependent portion of the white teleplasm is composed of two distinct kinds of structure: the fibrous, formed into strings of varying widths and thickness, resembling in texture that seen in Plates 4 and 5, and fine threads which lie either singly or in net formation that is particularly interesting. The single threads may be seen extending from the mass terminal—a delicate tip of teleplasm curiously reptilian in appearance. These threads, when slightly magnified, may be seen to be merging into or to be surrounded by a more nebulous form. Three web or net-like formations may be seen, one on the medium's chin, one within the lower loop, and one about an inch below the chin, between two of the more solid portions. The visibility of the threads forming the latter is excellent owing to the fact that it lies against the black satin of the medium's gown. They are found to be interwoven so as to form little enclosures of varying number of sides. At the points where these threads join, nodules of teleplasm are plainly visible. This network is particularly interesting in view of the fact that Baron Schrenck-Notzing in describing one of Eva C.'s earlier teleplasms remarks on the "threadwork, in parallel lines, or in numerous small polygons."\*

A very interesting feature associated with these teleplasms, as the reader will probably have observed, is the fact that in every case except one—March 10—the control allowed me to fire the flash at a time of my own choosing, and did not, as in photographing manipulated teleplasms and face-forms, insist on synchronisation between my flash and his signal. From this we are led to infer that these amorphous masses are much more stable than the more highly organised ones. This assumption is further strengthened by the additional fact that the March 10 teleplasm is the only one of the four to show what I surmise to be an early stage in a supernormal manipulation process.

One phase of the associated mental manifestations should also receive our close attention: I refer to the Walter control's amazing feat of foretelling in each case what would be found on the photographic plates when they were developed. This fact, in my opinion, cannot be over-emphasised, for in it lies the unassailable evidence that in these teleplasmic phenomena at any rate, we are dealing with a purposive and directing intelligence who has knowledge of facts not known at the time to any person living.

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\* Fig. 129, p. 217, "Phenomena of Materialization." By Schrenck-Notzing.



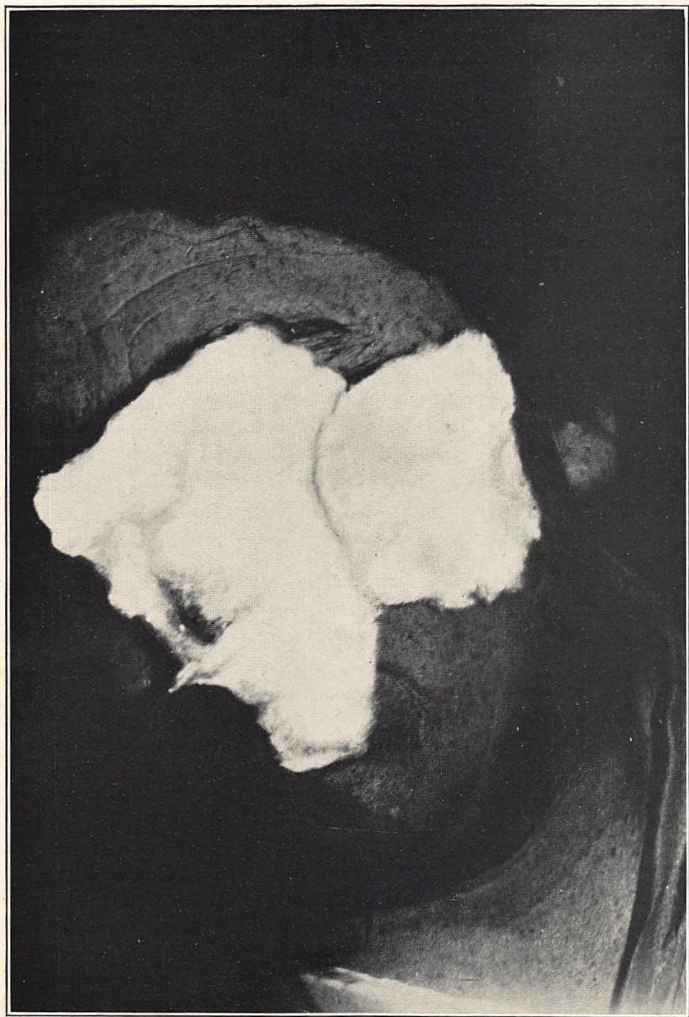


PLATE 1, FEB. 3RD, 1929.  
Resembling Cotton Wadding.

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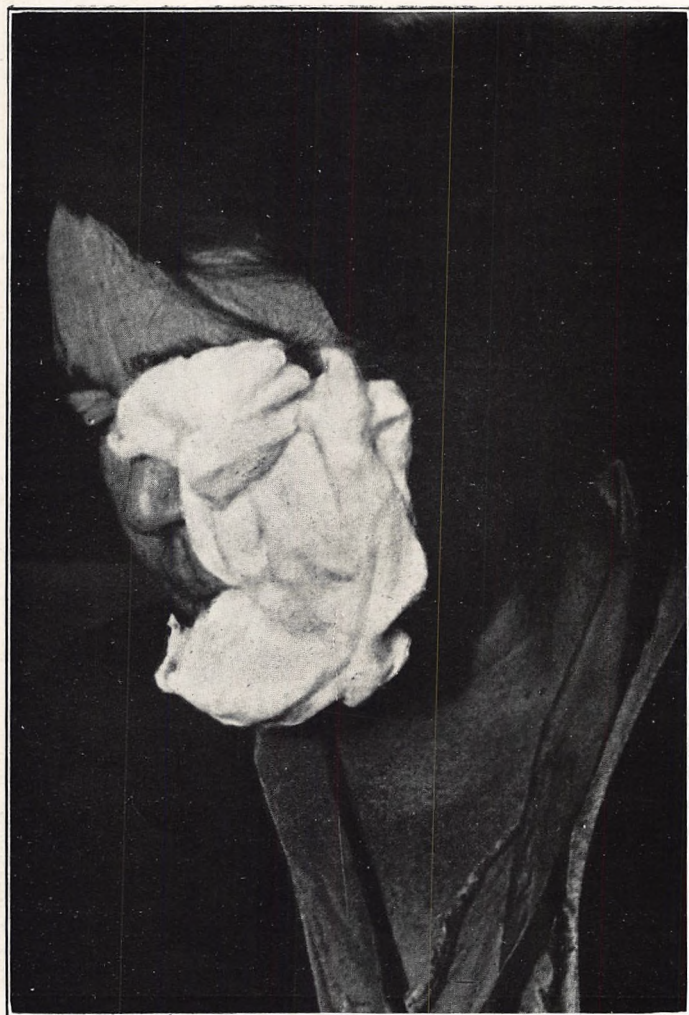


PLATE 2.  
Amorphous Teleplasm of March 10th, 1929.



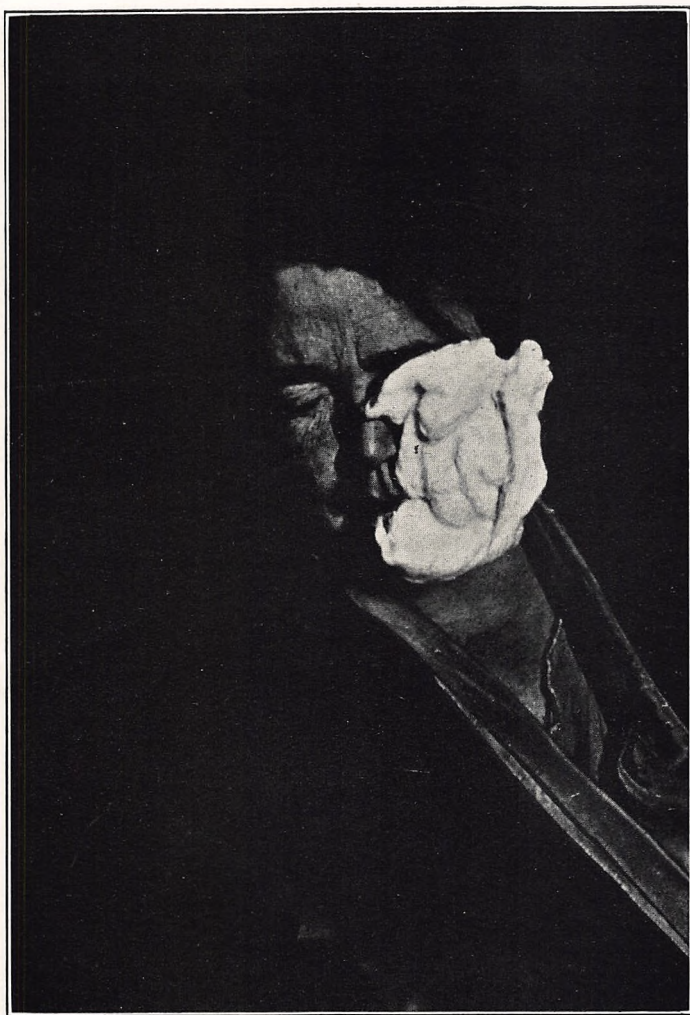


PLATE 3.

Second View of Teleplasm of March 10th, 1929.



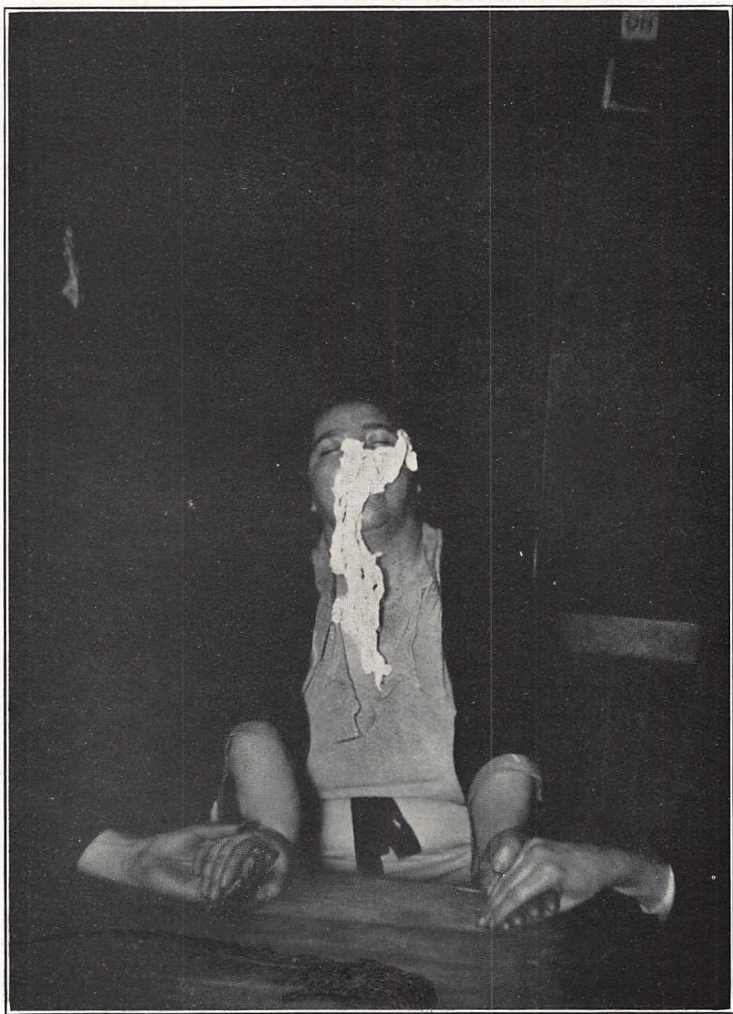


PLATE 4 (QUARTZ LENS). MARCH 24TH, 1929.  
Amorphous Teleplasm.



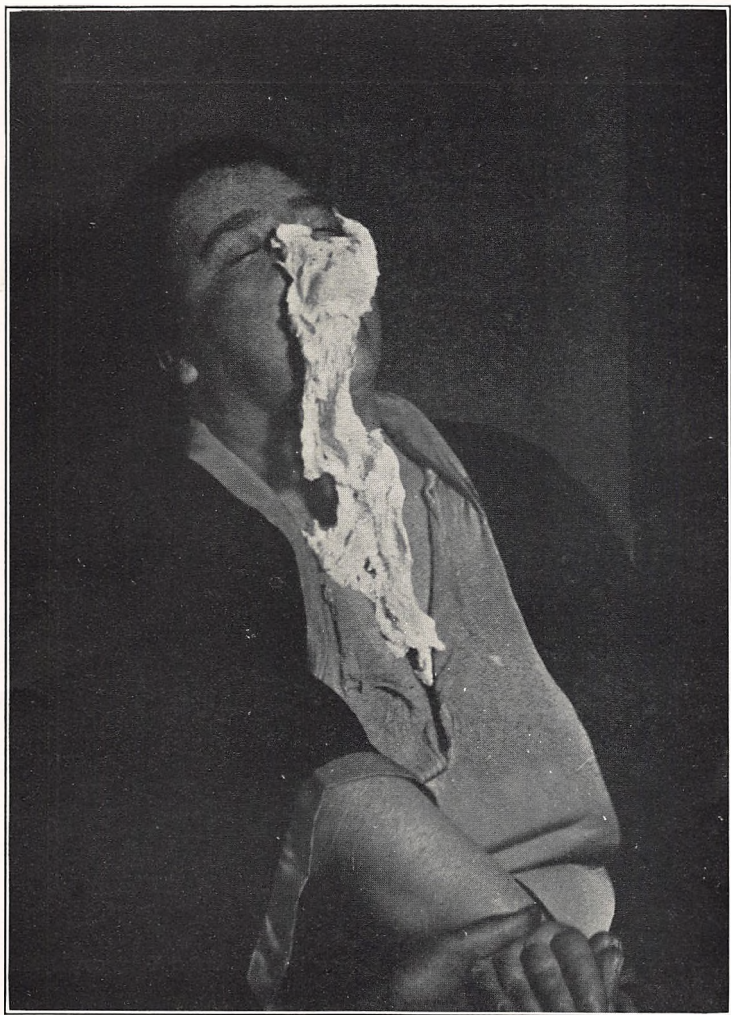


PLATE 5. MARCH 24TH, 1929.  
Taken with Stereoscopic Camera.



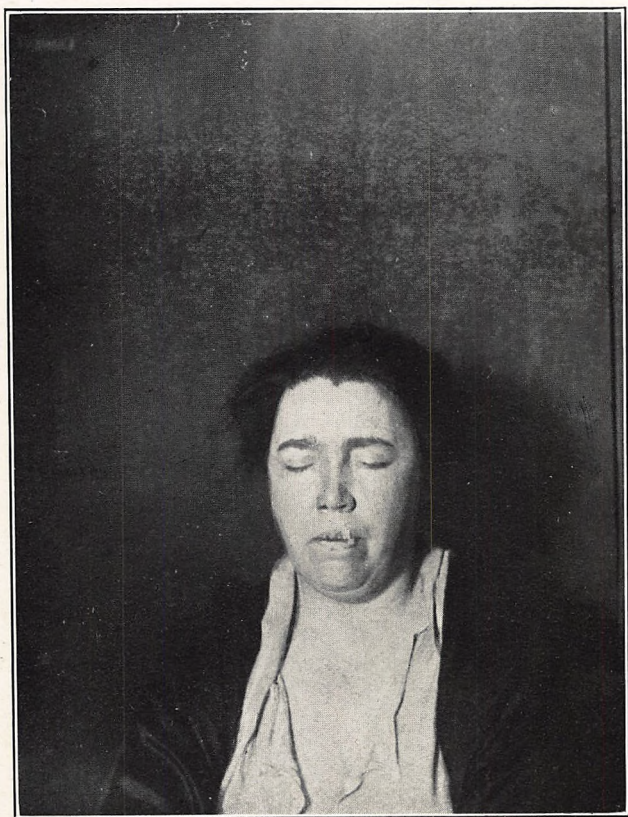


PLATE 6.

Taken two minutes after Plates 4 and 5, showing residue of Teleplasmic Mass.





PLATE 7. APRIL 7TH, 1929.  
Light and Dark Teleplasm.





Mrs. E. MASON.

*To face page 253.*



## THE MEDIUMSHIP OF MRS. E. MASON.

By Mrs. HEWAT MCKENZIE (Hon. Principal of the College).

That the work of our sensitives should be appreciated and respected is surely the first commandment among declared Spiritualists ; we delight to honour them, knowing that they are recipients of a rare and delicate gift, and we do so more wholeheartedly still when we recognise that the gift has been developed, cherished, and used for the comfort and instruction of humanity.

Many honoured names of past and present workers rise before us, among the latter is that of Mrs. Mason, who is amongst us to-day, and gives her services as a demonstrator to the London Spiritualist Alliance, and to the British College of Psychic Science. How far sensitivity is a product of heredity is a frequent question. We can understand that in certain families, as well as in certain places, a mode of living, maintained perhaps through several generations, may have ministered to a fine delicacy of perception ; or it may have been fed by special spiritual devotion in some ancestor or ancestors, or may have developed through a particular environment in which a family has been situated, for we know that places can also minister to the growth of the power. It may have flowered through a particular diet which purified the physical body, or it may be the result of deliberately induced psychism in the past, to which our forefathers gave the dubious names of witchcraft and magic.

Among native races where all individuals have more or less sensitivity, there are special families selected from whom the chief sensitives for the tribe are drawn. In our Western civilisation, family records are often silent on these matters, the result of past fear and religious prejudice, and only hearsay as a rule is available.

In Mrs. Mason's case she has told me that her mother (still living) has been clairvoyant spasmodically at times during her life, which has usually proved to be a warning or forerunner of trouble which developed later.

Mrs. Mason was herself clairaudient as a child, and her little girl shows occasional signs of this same gift. About five years ago Mrs. Mason began to attend a home circle, and soon developed a light trance. A personality "Abdullah" manifested and constituted himself door-keeper of her psychic faculties. "Maisie," said to be a Zulu girl who died at the age of twelve years, and dancing girl to a medicine man of her tribe, followed, and has remained in control since ; she is the transmitter of evidence from the said "spirit" communicators who are unable to handle the mediumistic power personally. She is a patient, helpful soul, attending faithfully to her own job, and only occasionally calling for Abdullah's help in particular cases of difficult or annoying psychic conditions.

A member of the College, Mrs. Nicholas Williams, first spoke to me of Mrs. Mason as a promising sensitive whom she had met in a provincial town not far from London, stating that she believed she



was worth developing for bigger work, and kindly offering financial help if this could be undertaken by the College. For nearly a year Mrs. Mason came to a regular developing class held under Mrs. Barkel's tuition, and very quickly showed the quality of her gift. "Maisie," her now well-known guide, was already in command, but her successful efforts were few as compared with to-day, and her broken speech was difficult to follow. But she and her medium had the tenacity which made progress possible, and soon Mrs. Mason was ready to embark on the professional career she desired, and from that time her psychic power has steadily increased and her gift has become widely known.

The photograph of Mrs. Mason which accompanies this article is by the great kindness of Mrs. Dora Head, of 106, Holland Park Avenue, W.11, and adds another to the portrait gallery we have in the pages of PSYCHIC SCIENCE, through her talent.

The usual form that mediumship takes with Mrs. Mason is the light trance condition; she often hears all that is passed through her by "Maisie," and consciously remembers what has been said; on other occasions she hears nothing and remembers nothing consciously. With a new or "difficult" sitter the trance is very light, with old sitters very easily induced and much deeper. She states that she hears "Maisie" *speak* to her and then repeats the information to the sitter, at other times she has clear impressions which give her the necessary information. Now and again, in a small percentage of cases, "Maisie" will tell her sitter that there is a "wall" between them, and that she can "see" nothing for them, this is more satisfactory than another group of results, also very small in Mrs. Mason's case, when sitters report that though "Maisie" has made many efforts, nothing of appropriate evidential value has been received. Such cases are also particularly disheartening to the medium, for it would seem that instead of a "wall" which makes a definite impassable barrier at once recognised, there is a fog, which hides something, and the psychic power only flounders wretchedly in the attempt to see through it. It is interesting and curious again and again, even at a considerable interval of time, to note how a great success may, on a second sitting, not be repeated. However, in the majority of cases when "Maisie" has once made a good contact, this is maintained at subsequent interviews to the lasting satisfaction of the sitter.

As a rule "Maisie" confines herself to evidence of survival, and to meeting the personal needs of the sitter, but, given a continuity of sittings, and a student desirous of reaching a higher range of teaching, probably by the assistance of other helpers, satisfactory contacts can be made, but for the present the evidential matter is the most highly valued aspect of the mediumship.

Mrs. Mason is married and has a small family, and in addition, has upon her shoulders the care of her mother. She is pleasant to work with, punctual in her engagements, and devoted to her work, her greatest joy being the satisfaction of her sitters, and her greatest



grief their disappointment when right contacts are not established. Under the care of the two Societies her gift has been cared for and not abused, and she has remained remarkably healthy during the period of its exercise known to us. She is a normal, well-balanced woman who enjoys her work, shoulders her responsibilities and takes an intelligent interest in general affairs.

The following appreciation of Mrs. Mason's work from Mrs. Nicholas Williams, indicates the strength and continuity of her psychic power.

"Mrs. Etta Mason is, to my mind, the finest medium out of twenty-three I have had the privilege of sitting with. I have met 'Maisie' once a week for five years, and her powers continue to increase. The accuracy and rapidity with which she gets long-forgotten Christian names, surnames, and nicknames, is amazing.

"At the Albert Hall, on Armistice Sunday, Mrs. Hewat McKenzie mentioned two instances of comfort given to those in dire distress through Mrs. Mason's mediumship. These are only two cases out of hundreds who have sought "Maisie's" aid in sorrow, and have found happiness and peace in doing so."

Miss H. A. Dallas, the well-known writer on psychical matters, writes: "Out of ten interviews with Mrs. Mason, known to me, of which two were for myself, and eight taken by friends known to me, only one was a failure. You are welcome to mention this. I like Mrs. Mason's mediumship very much, and the success I had with her in my two sittings was the more remarkable because I did not go on either occasion for myself, but as an intermediary for another. I hope to publish a book entitled "Comrades in the Homeward Way," in the spring, and will incorporate in this, details of the above results." (Readers will note with pleasure this new volume by Miss Dallas, which is reviewed in this issue).

#### EXAMPLES OF MRS. MASON'S MEDIUMSHIP.

So much of the best mediumship given for public use is necessarily private and unreported, but some instances follow which sitters have allowed to be mentioned.

1.—A visitor from Overseas, introduced under an assumed name, came, as appeared from a report given later to the College, for comfort under a crushing blow. Her daughter, a beautiful girl, had been foully murdered, the crime had shocked a city, and plunged her parents in the deepest sorrow. In a few minutes this stranger, face to face with another stranger—Mrs. Mason—found herself talking through "Maisie" to her daughter, who gave her proof after proof of her survival, told of her dead brother who had met her, of her dog who had tried to help her in the struggle, of her quick recovery on the "other side," and her desire that her parents should not grieve unduly; the mother's sorrow was wonderfully assuaged by this contact, which nothing but mediumship could have afforded her, and she lives in the power of it to this day.



2.—Another mother came from a long distance, fresh from the loss of a young son who had inadvertently sent off a gun he was well accustomed to handle. Immediately the word came to her from "Maisie"—"P. is here, he says his father is not to blame himself for any neglect about the gun, I was carrying out an experiment I had thought out and it was in doing this that the gun went off." It seems, we are told, that the father had indeed been severely blaming himself, and the boy's first message was to remove this cloud of regret.

3.—A husband and wife looking forward to well-earned retirement from foreign service at an early date, came to England for a medical consultation, but in a few short weeks the wife passed out. In deep grief the husband bought a book on survival, and after reading it, found his way to the College. At a first sitting with Mrs. Mason, his wife proved her identity in an unmistakable manner, adding correctly, "I saw you at the cremation place a white rose on the coffin. I am glad my sister came to be with you. You are going back to our home abroad, and there you will see my faithful T—" (giving the name of a devoted native servant), "Tell him I thought often of his kindness, but don't tell him of my communication with you yet, he might not understand," and so on. Do we wonder that on receiving intimate messages of this sort, people feel they have met the greatest thing in their lives, and can find no other explanation than survival to explain the facts?

4.—A business man, home from the Far East, who had thought much on the subject, but had never been able to make any adequate experiment, had an interview with Mrs. Mason, and reported to me, "My anticipations have been exceeded. My mother who has been gone forty years, made herself known to me at once, recalling all her family by name quite correctly, and giving me her own most peculiar name, referring also spontaneously to a disappointment regarding a will, felt most acutely by her in her lifetime."

5.—Mr. Graham Moffat with his sister, Miss Kate Moffat, who will be remembered as the original "Bunty" in "Bunty pulls the Strings," at the Haymarket Theatre, London, had a sitting with Mrs. Mason at the College last year, which he kindly allows me to report as follows:—

"The control gave an excellent description of our mother who passed over three years ago at the age of eighty-six.

"She wants you to ask questions," said Maisie.

"Mother," said I, "Do you see me looking at your portrait in the mornings?"

"Yes," was the reply. "Wait a moment, and I'll get this, there is a long narrow passage, then a few steps down and the portrait is on your left. Your mother says that she likes it as it is hung in your new house, better than she did at Glenel, as it gets such a good light from the window opposite."

(The description was accurate in every detail.) The long narrow passage runs the full width of three large bedrooms before the three steps are reached. The accompanying photograph, Fig. 1, shows



the end of the passage referred to, the steps are seen through the balustrade. Fig. 2, shows the portrait painted by Mr. Cowan Dobson, in 1913. The window spoken of is right opposite the picture.

At Glenelg, our former home in Scotland, the portrait was hung in rather a dark corner.

Later, when the sitting was over, I remarked to my sister :—

"Wasn't it remarkable that she should get the name Glenelg, but why did she leave out the final g?"

"Why, don't you remember?" replied my sister, who, from the time she left the stage in 1914, devoted herself to her mother, "She never called your place anything else but Glenelg."

"Maisie's" closing sentence at this sitting was a fine example of her power to give names. The manifesting spirit was Mrs. Graham Moffat's sister, "Give my love to —," she said. Then came the name of the communicating spirit's only daughter, followed by those of her three surviving sisters, and "Maisie" finished the sentence, and the sitting, with, "and from John," an uncle who had only recently passed over."

#### CROSS REFERENCES THROUGH THE MEDIUMSHIP.

1.—In "Blair's Letters" (Old Royalty Book Publishers, 1928), a series of interesting communications from a son on the other side to his mother, Mrs. Nicholas Williams, through various mediums, the compiler says: "I have had many remarkable instances of cross-reference between an automatist and Mrs. Mason, with whom I sit frequently. The two mediums know nothing of each other's work."

Through the automatist, my son Blair wrote on one occasion, "The body is always a barrier between us and the living. The soul is imprisoned in it. It is a *tower* to which no entrance can be found except by the *window*, by which I mean the medium."

At my next sitting with Mrs. Mason, Blair took control and made the remark, "The spirit must enter a *tower* in order to send messages to his friends on earth." At a following sitting with Mrs. Mason, Blair said, "I am sorry I forgot to mention *window* the other night." At another sitting for automatic writing my elder brother gave a message. He had not appeared before, but now gave his name and convincing evidence, and promised to speak through another medium. At my next sitting with Mrs. Mason he did so very clearly. A nephew spoke to me touchingly of the death of his mother, giving me his own name through Mrs. Mason. When next I went to the automatist, Blair said that B—, the nephew, had spoken about his mother's death to me at Mrs. Mason's. These are but a few of many cross references, showing awareness of communication by the spirit."

2.—A member of the College, M.E.B., writes the College in February, 1929 :—

"I should like to tell you what excellent evidence I am getting through Mrs. Mason's help. Last November she gave me full names, both Christian and surnames of a friend recently passed, accompanied by many correct details, also cross-evidence from other sittings.



In a sitting with her the other day, my mother, in communicating, mentioned the fact that she had just spoken to me at another sitting, through the trumpet, and actually continued the conversation on the same subject on which she talks with me at a trumpet sitting the previous night. She also said that the trumpet was passed to her at that sitting by a young boy who had just spoken. This was quite correct.

These two sittings, one at the College and one at a voice medium's own home, were arranged by myself quite independently of each other.

3.—“Feda,” Mrs. Osborne Leonard's guide has often been able to make her presence known through “Maisie,” this usually happens when the sitter is someone who has frequently had sittings with Mrs. Leonard. On one occasion, when this happened, Mrs. Mason's sitter wrote to Mrs. Leonard asking if such a thing were possible.

Mrs. Leonard replied as follows :—

“I was sitting with an old sitter, at the hour you mention and I had a strong feeling that my sitter was a different person altogether, but I didn't know who.” Mrs. Leonard no doubt means that after her sitting when she came out of trance, she had this feeling. She adds : “Feda” has explained sometimes that when she is controlling me she can send out a sort of secondary (and rather shadowy personality) which can affect another medium a distance away but does not control that medium in any deep sense while she is controlling me.”

4.—“Chang,” the Chinese guide of Mr. Sharplin, the healer at the College, is very fond of using Mrs. Mason, and has on several occasions appeared to give medical advice, and sometimes makes cross reference to healing going on through his own medium.

On one occasion a sitter with Mrs. Mason for the first time, and otherwise unknown to the College, was asked by “Maisie” if she had not a child in sore need of help. She replied that she had, “Maisie,” said “Chang,” had informed her of this, and went on to tell where the child was placed at the moment, its condition and symptoms, and advised its removal to London, promising help if this was done.

The mother came to me after the sitting, asking who “Chang” was, and acknowledging all details given as correct.

She took the advice, and began a course of treatment for the child with Mr. Sharplin, under whom recovery, though slow, has been sure.

Perhaps the fact that both mediums sit at the College in a common environment, has made occasional cross-control possible, and in the case of “Feda,” she has at various Leonard sittings expressed interest in “the Maisie one” at the College.

#### ANIMAL SURVIVAL MENTIONED IN THE MEDIUMSHIP.

Many people are interested in animal survival, and in “Blair's Letters,” Mrs. Williams offers some evidence *re* this received through Mrs. Mason :—



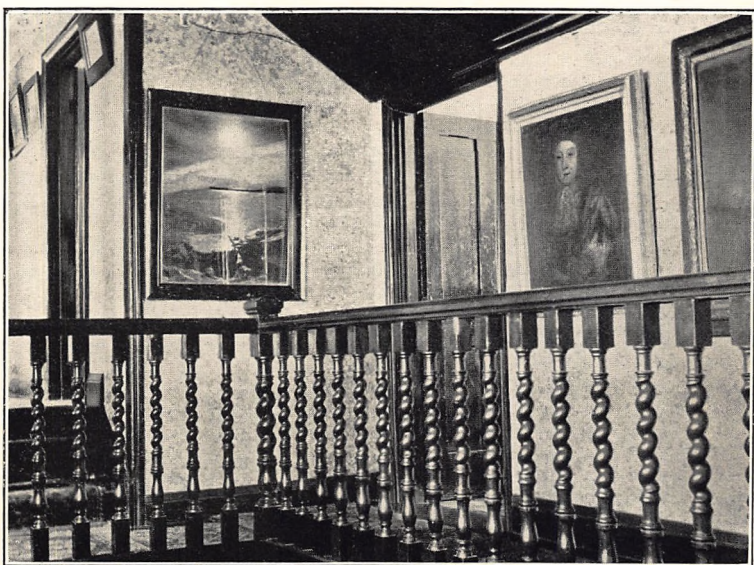


FIG. 1.  
Passage at Glenelg.

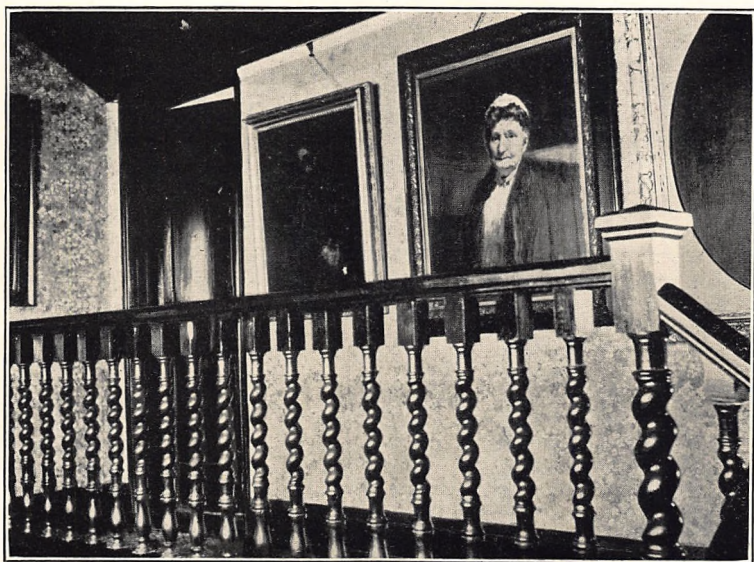


FIG. 2.  
Portrait of Mrs. Moffat, by Mr. Cowan Dobson.  
*To face page 258*



1.—*Maisie* the control) : Mr. N. is here, he looks after all your pets ; he has a parrot, a green parrot, did you ever have a green parrot ? ”

*E.W.* : “ Yes, when I was young, but Mr. N. never knew that parrot when he was alive.”

*M.* : “ He says it was in your father’s lifetime—it talks a lot.”

*E.W.* : “ Yes, can Mr. N. tell me in what language the parrot talked ? ”

*M.* : “ It was a foreign language beginning with ‘ P,’ he says it was Portuguese.”

*E.W.* : “ Quite correct. Who has my pet horse.”

*M.* : “ Your old friend has him. He has a black horse with him (correct). He is showing two others—brown and a mouse colour.”

(Correct). These were not mine, but I rode them with this friend, whose Christian name and surname *Maisie* gave correctly. The episode about the horses and parrot took place some 48 years ago, and was utterly unknown to the medium and almost forgotten by myself.—*E.W.*

In another case birds were mentioned in a communication.

A well-known woman, much interested in Psychical Research, had made an appointment to sit with Mrs. Mason on a certain date at the College, to follow up a previous sitting which had interested her greatly. But to the grief of many, she passed out very suddenly, a week before the date fixed. Her family who were sympathetic with her psychical interests, sent two representatives to keep the appointment. Mrs. Mason was unaware of who her sitter had been on the previous occasion, and on the second, but excellent evidence was at once forthcoming, all the family being remembered by name and by right association ; three parrots with peculiar names were particularly mentioned, and care regarding them asked for by the owner now speaking from the after death state.

#### RECORDS OF SITTINGS WITH MRS. MASON, AT THE LONDON SPIRITUALIST ALLIANCE.

Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, kindly sends me, by permission of sitters, a number of excellent Mason records of sittings taken at that centre.

(1).—This was taken by Miss Phillimore for a sitter who could not be present ; Mrs. Mason, when under control, was given a sealed packet of letters sent by the sitter, to hold. The incident is well reported in “ *Light*,” of June 23rd, 1928, by Miss Phillimore, who says in conclusion, “ Mrs. X. (the sitter’s) first impression on reading the report of the sitting was one of disappointment because no reference was made to the contents of the envelope. The two people who came giving their names and particulars were not expected by Mrs. X. nor in the special circumstances were they wanted by her. The very point giving rise to disappointment was one in favour of evidence. Had reference been made to contents of envelope, clairvoyance could have been put forward as an explanation, but the particulars of two spirits with attendant details, correct in fifteen points, all of which were unknown



to the medium and to me, and unexpected but recognised by Mrs. X. present a case strong in favour of proof of identity."

2.—Mrs. Gair Wilkinson, an artist, provides an interesting record of five sittings with Mrs. Mason, too long to give *in extenso*, but giving her the greatest satisfaction. She says "I went to my first sitting a complete stranger to the medium, and almost to everyone at the L.S.A.; four relatives correctly described on this occasion have since been the chief communicators at all my sittings. From the first, my father and two aunts whom I knew intimately, spoke to me through "Maisie" in a most characteristic way about intimate affairs, and even joked with me in the familiar manner." Mrs. Wilkinson relates that at the first two sittings, clear reference was made by her father to the condition of her mother, who had lain for years in a helpless and almost unconscious condition in the North. At the third sitting she was told that her mother was present with her father. She records: "There was some confusion at first, as "Maisie" evidently thought that my mother was in spirit-life, but my father was evidently trying to explain that she functions in both planes, and while she is unconscious in body, she can be with him in the "Borderland" where she is fully conscious." "I confess," says Mrs. Wilkinson, "that the statement that my beloved mother (whom I knew to be lying helpless in bed, far away), was speaking to me through "Maisie," gave me a shock. "I said, 'Perhaps we should not trouble her,' but the reply came at once, "I am not going away. I have not been able to talk to my children for a long time, and now I am *not* going away."

"Then she talked with me in her own characteristic way, and I believe she has been the best communicator of all. She spoke of those she was with in spirit, of her happiness in hearing my voice, of my sisters, of our old home, and of many intimate things. She gave her age correctly, and her name was previously given."

"An old family nurse came too giving her name correctly, and dealing with everything in their right relation, mentioning her favourite Scotch song, and showing a crooked finger, the result of an accident, a peculiarity I had forgotten."

"At the fifth sitting, my father gave the names of all my four sisters correctly, and from a brother in spirit life came the description of a marionette theatre we have, and with which we work professionally. All this he evidently knew, much to "Maisie's" astonishment, as she seemed to think it very strange that I should 'play with dolls.'"

Altogether *six* of this sitter's relatives who had passed over, were named and correctly described at the sittings, with many correctly related facts, and *eight* persons still living, were mentioned by name and rightly related. Her own name and its contraction were also given, and several other relatives described and recognised, but no names attached. Only one person outside the family, the "old nurse" was mentioned.

Mrs. Wilkinson adds that she is very careful not to "give anything away," either to Mrs. Mason or to "Maisie," that the flow has been



very easy, and the communications quite independent of any expectations or of her conscious thought. It is an excellent record from notes taken during the sittings, and we are grateful to Mrs. Wilkinson for allowing the use of this.

3.—Another sitter relates an interesting episode in a sitting: "Maisie says you have a daughter in spirit life." This was refused by sitter. "Maisie," "Yes, you have. You had a mishap didn't you?"

*Sitter*: "Yes, but very early."

*Maisie*: "Where's there's been life there's spirit. If she had lived on earth she could have been called Muriel." (*Sitter* notes: "If we had had a daughter, we intended calling her Muriel.")

In this interview the sitter states that unusual names like Sydney, Muriel, Guy, all appropriate, came with no beating about the bush or hesitation.

4.—C.S.S., a man sitter, had two most evidential sittings, and out of a long experience with mediums regards them as outstanding in his experience from an evidential point of view. He says, "I asked, 'Is Pollie here?'" The reply came instantly, "Yes, Aunt Pollie." Her husband and her two children were referred to and correct reference made to a living grandchild. It was mentioned that her passing was very recent and unexpected, that she was present at her own funeral, and saw the flowers, and gave a correct account of the funeral. She also stated that her daughter put some flowers in her hand in the coffin. "I did not know this last fact," says C.S.S., "but upon enquiry found it was correct."

#### SAMPLE OF A SITTING RECORDED IN DETAIL.

BY MR. J. D. WOOD, OF HOYLAKE, CHESHIRE.

The following is the *verbatim* record of a sitting lasting one hour and a half, with the trance medium Mrs. Mason, on Tuesday, September 17th, 1929, at the British College of Psychic Science, 15, Queen's Gate, London. Mr. Wood kindly allows me to use it as it stands. It will give readers who have not been with Mrs. Mason, some idea of "Maisie's" method in achieving satisfactory evidence, and with this excellent record I will close my report of a most helpful sensitive whose work for the enlightenment of many is still of to-day and to-morrow.

The parenthetical paragraphs are a verbatim record of Mr. Wood's own questions and comments.

(Following the Séance, are notes by Mr. Wood re the veridical nature or otherwise of the information given.)

#### SCHEDULE OF MSS. *re* MRS. MASON SITTING.

- 1.—A Record of a Séance with Mrs. Mason. September 17th, 1929.
- 2.—Notes on the Veridical Nature, or Otherwise, of the Information.
- 3.—Further Notes on Paragraphs Nos. 17 and 20.
- 4.—Letter from Miss E. M. Lukies, dated October 12th, 1929.
- 5.—Letter from Mrs. Gertrude E. Wood, dated October 12th, 1929.



The above are enclosed with a covering letter of October 12th, 1929, addressed to Mrs. B. McKenzie, The British College of Psychic Science, Ltd., 15, Queen's Gate, London, S.W.7.

"The medium was about two minutes in taking on the trance state. Her control is a pleasant, very helpful and willing little girl called 'Maisie,' who addressed me occasionally as 'Mr. Gentlemen,' but was otherwise free of mannerisms and clear in her articulation." The sitting began at 11.30 a.m.

(1) There are three here. There is a lady. I should say her age would be between 50 and 60. No, I think she is nearer 70. She is of medium height, nicely built, stout. Her cheeks seem to have fallen in before she passed. Her forehead is high: her eyes blue or dark grey. Her hair is grey, parted in the centre and loosely done. She had been ill on and off for a long time. Breathless, with a pain in the lower part of the body. (The medium placed a hand on the side, then on the lumbar region of her spine, to indicate the position.) She passed over in the early part of the year, I should say. When well she was very active. It would be about March, no, February, the end of February that she died. She gives me a pain in her chest. She has a close link with you—sister or wife. Mother. She says *Mother*. I get the name Nellie.

(Thank you Maisie. That's splendid! It is my mother, I think. She died on February 24th last, but her name was not Nellie.)

(2) No. Well, never mind. It is your mother, she says. There is a gentleman, 60 or 64. He is tall, broadly built, not stout. He has been some time in spirit life. I get the name Edward. Do you know Edward? He is not related; a friend, I think.

(No, I don't think I recognise him. Perhaps I shall do later. I can't think of anyone I know called Edward in spirit life.)

(3) There is a young gentleman here. A tall, slender boy, about 18 to 24, oval face, high forehead, brown hair brushed back. He has been a long time in spirit life. His passing was very sudden—war or accident.

(I think I know who it is, Maisie. Perhaps you could get his name if you ask him.)

(4) No, I must get back to the mother. She is very insistent. She says she found her illness very trying. "It was terrible because I could not do anything," she says. Her eyes were bad. I don't mean she was blind, but her eyesight troubled her very much. I get the name Elizabeth.

(Excellent! That's wonderful, Maisie. My mother's name was Elizabeth.)

(5) Yes, she says she's your mother. She is happy now. She says she did not know she was going to die. It was a great, such a great, surprise to her to find herself *quite* herself. She did not realise that before. "I was *exactly* the same," she says. She says she does not have to pant now. She says it was lovely not to have to pant at all. She has met her husband. I get the name John.

(Yes, that was my father's name.)



(6) He has been some time in spirit life—a long time. He is a very beautiful spirit. He was ill for some time before he died. I get a throat and chest condition. The mother says she is so happy. You have a wife. She says, "Will you tell her I'm so happy and thank her. Her little talks helped me so much." She means her daughter-in-law, your wife.

(Splendid! My wife will be so pleased, Maisie.)

(7) Oh! she says she *did* feel the cold. It was so bitterly cold. She could not keep warm. Oh, she was so cold! She says it will be such a relief for you to know she is in the warm sunshine now. "In God's warm sunshine. I'm in God's warm sunshine," she says. She is very glad of what you did about the houses. "Better to have it tied up," she says. She's very glad you were able to keep the house. It was the best thing. She says she's very glad you kept some of the things; the others were not worth keeping.

(I'm glad she thinks I did all right, Maisie.)

(8) Yes, she says, "You did your best. You did your best." Do you know, Mr. Gentlemans, you would get levitations. You have a wonderful physical power. Have you ever sat for development?

(Well, I did try once, but not very much. I didn't get anything. Do you think I could get automatic writing, Maisie?)

(9) You could get psychic photographs, spirit photos. You should sit with two friends, two others besides yourself, in harmony. Try with your wife. She is very much in harmony with you. You have an Arab guide who has been a long time in spirit life. I get his name as Sasa, Sasa, that's how it *sounds* to me. He was a physical medium. He is working with William. You had a brother who passed over very young, three or four years old. I get the name Alfred.

(Yes, but his name was not Alfred, and he was not so old as that.)

No, your mother says "Just over a year." You see, she showed me he was able to run about.

(Can you get his name, Maisie? He *was* able to run about and play I believe.)

Do try and sit two hours a week for development with your wife, Mr. Gentlemans. Your brother is grown up now, you know. He works with Uncle William and will help you. They want you to sit.

(What days do you think would be best, Maisie?)

You could try Monday and Thursday. William is uncle of your father. He and your brother will help.

(10) Your wife has a mother in spirit life. Your mother has met your wife's mother. She passed over a while, a year or so, before your own mother, perhaps three or four years.

(That's quite right.)

(11) She is a lady about 60 or 64. 64, I think. She was a little stouter than your mother, face more full, hair dark. I get the name Louisa, but probably not her name. She was a long time ill, but did not think she was going to pass over. Then there was a short illness, and she passed. She mentions a daughter, Edith, in earth life. She says Edith



need not worry ; her illness will only last a few weeks ; it will only be temporary. She must not give way to her feelings. She should exercise her will power.

(That's good ! Thank you very much, Maisie.)

(12) There is a young lady comes, your wife, no, she says she might have been your wife. I get her age as 28. She is tall, but slender, oval face, hair and eyes very pretty, dark hair. She passed over rather quickly. There was a cough, consumption, I think. She is holding up a ring. (Here the medium, her eyes still closed, pointed to the right side of my coat, where I keep, in an inside pocket the leather pocket-book that this former fiancée gave me.) She works among the children here ; she was always fond of children. She says something about some preparation for getting married. It was a great disappointment to her to have to leave the world. She is very happy you have found someone to love you.

(That is wonderful, Maisie. She was once my fiancée, and she died of consumption.)

(13) She is holding up a ring again, and shows me a photo that you carry in your pocket-book. (Here the medium with closed eyes *again* leant forward, and pointed to where my pocket-book was. She laughed, and pointed urgently.)

(I haven't the photo there now, Maisie. I took it out only a few days before I left home, but I used to carry it.)

(14) Yes, she says you always carried it until then. It was early spring when she passed over. It was in the country, with trees. She had to go away. It was hæmorrhage that carried her off. She passed in the early morning in her sleep. She says she did have some of your letters. She had only been back a few days, she says, when she died. She tried to come to you almost at once after she passed. She thanks you for the snowdrops.

(I don't quite remember them. Did she say snowdrops ?)

(15) Lilies, she says. Snowdrops and lilies. She was very pleased to meet your mother. She always liked your mother. She understands your mother's point of view now, that she thought she was too delicate for you. She knows your wife too. She means she knows her now. She didn't know her when she was on earth, for she says your wife came from a different part of the country altogether. Your wife is much stronger than *she* ever was. (A slight pause, and the medium leant forward with closed eyes while Maisie said, confidentially : " You don't mind me telling you this, Mr. Gentlemen, do you, but she says you *will* have some little ones. She says, ' Tell your wife, tell Gertrude from me . . . ) "

(Thank you, Maisie. That's excellent ; I'll tell her.)

(16) Gladys and your brother come into your home a lot. HE brought me," she says. " I was back in the room. I saw you with the lilies there," she says. This young lady has a mother in spirit life. She has a brother on the earth plane. Gladys has been trying to communicate with you by writing.



(Yes, that is right. She has a mother in spirit life, and a brother alive here.)

Do try and develop, Mr. Gentlemans. You know, hold the plate in your left hand, and put the right on top. Then take a photo with it, take a photo of your wife. At first you will get just marks, like scratches. Then, after a time, you'll get spirit pictures.

(17) But I must get back to the mother. She says, "I had a drink just a short while before I passed. I was asleep, and I didn't know when I passed over." She says, "Tuesday, Tuesday." She says she remembers hearing bells in the distance. (Here Maisie added, by way of explanation: "I don't know whether she means she *heard* them, or whether it was a warning.")

(I remember my mother telling me that, before her own father's death, she *heard* heavy footsteps on the roof which were heard by no one else. Also, before my brother, Gordon, died, she, *and* my father who was on his own deathbed, both *heard* three terrible screams, heard by no one else in the hotel (Godolphin Hotel, Marazion, Cornwall.)

My mother neither heard nor saw anything before my father's death, but often used to tell me of these two "death warnings," as she always regarded them.

It would appear from a Spiritualist point of view, that my late mother had some potential clairaudient faculty that manifested twice, and again finally before her own death).

(But she didn't die on a Tuesday, Maisie.)

(18) She says she remembers a Sunday. It was a Sunday she died. She was much worse on Friday and Saturday before. She gives me Tuesday again. I don't know why she gives me Tuesday. It was about noon on Sunday when she passed, wasn't it?

(Yes, my mother died at one o'clock on the Sunday.)

(19) She says, "I said, I'll doze now, and I went to sleep." She is very glad Agnes went away. "Agnes was very good to me," she says. "I am so glad she was there." There is an Agnes on earth, isn't there?

(Yes, Agnes is my cousin. She was present when my mother died.)

(20) Your mother has met her sister in spirit life; one who passed over not so long ago. Your mother says, "I was very fond of music." She says she can enjoy it over here to her heart's content. Talk to her, Mr. Gentlemans. She wants you to talk to her."

(How very fond of music my late mother was may be seen from the fact that, only about a fortnight before her death, she insisted on trying to play her piano, but could only manage a few notes. In her youth she had had lessons from the late Sir Charles Hallé.)

(I'm so glad, mother. It's wonderful to talk to you. You do understand me better now, don't you, and about that séance I told you of?)

(21) She says, "You were right. I believed in the orthodox always, but I had begun to doubt a little. I remember I said it was *all nonsense*." She says, "Your motive was right." She went to church, then chapel. She says she *belonged* to church. She thought if her husband came to anyone it would be to her. "I have a great deal to unlearn," she



says. "My spirit of aggression." (Spoken in a low tone.) "I'm not unhappy. I have many helpers." She says what a surprise it was to find Gordon grown up. Children grow up in spirit life you know, Mr. Gentlemans. "I found myself in a hospital, or kind of hospital, where they took care of me." They took her there because she had been ill and weak so long. "I first saw my sister, Sally and my husband, then Gordon," she says. I get the name John. She says John is with her.

(John is my father's name, and Gordon was my brother's name.)

Yes, she says John is her husband. She is still puzzled to know how Gordon came as a baby when he is grown up. She says, "After a little I went to my home in the country with my husband." She tells me it is like, something like, a home she had soon after she was married.

(Does my mother think I will keep our home ?)

(23) She says she *thinks* your home will keep on.

(Does she think I did right about Cornwall, I wonder ?)

(24) She says, "Yes, certainly." She is very glad you didn't take her to Cornwall. "I wouldn't have made that statement in my will if I had known what I know to-day," she says. "You did your best. It doesn't matter where I lie. My husband is buried down there, near the sea." She is saying, "Only my husband's body there, not him." "He *belonged* to Cornwall." She means he came from Cornwall.

(Very good indeed, Maisie. You're helping me a lot.)

(25) She says, "Amy has not been so well lately." Do you know Amy ?

(Yes. Will you tell my mother I went to see Mrs. H. the other day.)

(26) She says : please remember this very carefully, "Tell Amy it would please Elizabeth if she will please forget what unkind things Elizabeth used to say."

(I will be sure to tell her, Maisie.)

(27) She is laughing now. She says she still likes lace round her neck. There is something about a photograph ; a photograph of her. You were thinking about having it enlarged. She says, "Don't think I'd bother about enlarging it. It's all right as it is." She supposes you want it large to match the one of your father. "Just do as you like," she says. She's referring now to what you used to say about the other side, and she says : "I do now understand you, but I'd just be as pig-headed if I were on earth again." She says, "I was never really lonely, not often, though I was often by myself. Not *really* lonely. She was very fond of a cat. She says she has found Timmie here. Timmie—do you know Timmie ?

(Timmie ? Oh, yes, that's splendid, I remember now.)

She says he used to come over the back-yard wall. A neighbour's cat, next door. (?)

(Yes. It was a long time ago, Maisie.)

(28) She has not met Christ yet, she says. Not advanced enough yet. She is in paradise, she says. She has met a sister who passed over as a child. There is a little portrait of her in the album.



(Has mother met any other pets—a dog or anything ?)

Yes, the shaggy one, long hair.

(Can you get its name for me, Maisie ?)

(29) Bruce. She says, "Bruce." If you sit with your wife for development I think you'll get this dog on the plate.

(I would like my cousins to understand about this subject, Maisie. Will you ask my mother what I should do about it ?)

(30) She says you can't do any more than you have. "Tell them, tell Ethel and Agnes and Rachel, all I've said to-day," she says. "Tell them to stick together. The little trouble Ethel has is passing. Ethel feels she has something internally wrong." She says, "Will you tell her from Aunt Lizzie that she will be all right."

(I would be so glad, Maisie, if mother would tell me something that my cousins know but that I don't know myself.)

She says, "Tell them that, it will serve."

(And H. ? What should I do about H., ask her, please.)

(31) She says "Don't worry about H. Better to let sleeping dogs lie." She is saying she is very pleased you were married before she passed over. "I always liked Gladys, but thought she would not be a suitable wife." She wants you to go on writing. "They'll pay in the end," she says. She is telling me you were a very delicate boy. "That's why I always kept him near me," she says. She tells me now she has photos of you as a little boy on the walls of her room here. We have duplicates of things you have, you know.

(That's very wonderful, Maisie. But will you tell mother I have been wondering what to give my cousins.)

"Give them a table," she says. I think she means a table.

(What about the locket ?)

(32) There was a ring with a buckle, she says. A ring with a stone too. Better not give to the three, she thinks. It would be best to give the gold locket to Rachel. What a funny name, Rachel, Mr. Gentlemen ! "There was not a lot left," she says. She's glad you've got her old piano. She's telling me about something with a glass in front, and carving. A music case ? Do you know what it is ?

(Yes, it is the music case, I think. It has glass in front and carving.)

(33) "I want you to keep it," she says. She says her husband made it. The power is going, and she tells me she'll have to leave now. She's so pleased you came here to-day. She gives her love to you and Gertrude. Love to Ti. Sit in harmony.

(Oh, Maisie, before she goes, do ask her if she has any message for Miss Lukies.)

(34) She says she's so glad Miss Lucas stayed with you. She will hear her sing in chapel.

(No, that's another Miss Lucas. I mean her companion.)

(35) She sends her love to her, is glad she went to them. (This was given after a pause.) She gives you *all* her love.

*Note.*—About one minute after this the medium came out of her trance.



NOTES ON THE VERIDICAL NATURE, OR OTHERWISE, OF INFORMATION  
GIVEN AT A SITTING WITH MRS. MASON, ON SEPTEMBER 17th, 1929.

*Note.*—The numbers before each paragraph correspond with those in italics on the verbatim record to facilitate reference.

1.—This is a fairly good description of my late mother, who was 75 at the time of her death on February 24th, 1929. Her eyes, however, were odd in colour, one bluish grey, the other brownish grey. Her forehead was not actually a high one, but shortly before she died I remember remarking how high it looked, owing to a new and loose arrangement of the hair, which was *almost* parted in the centre.

Breathlessness, pain in the lumbar region, and pain in the chest accurately describe her sufferings. She suffered for a long time from Aortic heart disease, death being finally due to chronic renal disease. There was an angina pectoris, very severe at times.

2.—Up to the present (September 25th, 1929) I have been quite unable to recollect any relation, friend, or even acquaintance of this description in spirit life. Neither can I recollect anyone deceased named Edward.

3.—This is a fairly good description of a friend, a youth who was killed in the European War of 1914-1918.

4.—Quite correct. My mother found her long illness *very* trying, for she was an active woman when well. I have often heard her say that she found it *terrible* not being able to do anything. Her failing eyesight was also a great trouble to her. She insisted on having new spectacles a week or so before her death. Up to the day before she died she directed all the affairs of the house, and signed a cheque.

Elizabeth is correct as one of my mother's Christian names, and was the name always used by relations, with its diminutive Lizzie.

5.—Correct, for we have every reason to believe that my mother did not know she was going to die on the Sunday morning, but quite thought she would rally from the supposed heart attack, as on previous occasions.

It is significant that she should emphasise her surprise at finding herself "exactly the same," for these are the words I used many times when trying to comfort her with a Spiritualistic description of one's state in the other world. She always would say in reply that she "could not realise such a thing."

Panting for breath consequent on the slightest exertion was a cause of great distress to my mother. I have heard her remark when on earth: "It would be *lovely* not to have to pant."

My mother used often to say she hoped to meet John, her dearly loved husband, in heaven.

6.—Correct. My father, John D. Wood, died of consumption of the throat and lungs 36 years ago.

The fact that my mother should thank my wife for her little talks is particularly impressive. These talks were in private, but I was aware of their occurrence, and always felt that my dear mother appreciated



the religious solace they gave her, though she rarely referred to them.

7.—Correct. In spite of a good fire and abundance of clothes, my mother complained exceedingly of the cold, especially during the last few weeks of her life here. She knew that this gave me great distress, and would wish me to have the relief of knowing that she was now in the warm sunshine that she so much loved.

The reference to the houses is excellent. My mother used to worry about certain property, and frequently advised me not to sell it, as it was "better to have money *tied up*." After her death I arranged to keep this property.

That I was able to keep the "house" evidently refers to a doubt there was at first, whether the tenacy of our home in her name would be transferred to myself.

She had many curios and things stored away, of which she was very fond. Some of these I kept, and some I decided were not worth keeping.

8.—I do not attach much value to this statement, as so far I have shown no indication of psychic power. It is curious, however, that I have always said that a good example of levitation would do more to convince me of the reality of the supernatural than anything else. I have thought more than once lately also of visiting a psychic photographer.

My wife is certainly *very* much in harmony with me, but has only a slight interest in psychic things.

9.—Correct. My brother died when 18 months old, but was very precocious and able to run about and talk. I have heard my mother say that the doctor told her he was as well developed as a child of three.

10.—Approximately correct, but my wife's mother died in 1923, early in the year, and, therefore, six years before my own mother's death instead of three or four.

11.—My wife's mother was exactly 64 when she died. Her name was *not* Louisa. (I cannot recollect anyone deceased of this name.) She was *not* any stouter than my mother, nor was her face more full. Her hair, however, was dark, she was a long time ill, there was a short severe illness before her death, and my wife tells me her family had reason to think she did not know she was going to die up to the time when she became unconscious.

The name of a daughter, Edith, is quite correct. The fact that this daughter's present illness is only likely to last a few weeks is confirmed by the doctor. That she should exercise her will power and not give way to her feelings, is, and has been for some time, the general opinion of her relations and medical attendants.

12.—Quite correct age and description. This young woman had a severe cough and died as the result of consumption. She was thought by her relations to be recovering when she died rather quickly. She would naturally associate one ring in particular with myself, the other having been returned to me by her before her illness.

She *was* always fond of children.

I do not understand the reference to a preparation for getting



married, though she had certainly told me she had another attachment although she still reciprocated my affection.

Although she would be 28 now, she was only about 23 when she died, and, from what I have heard her say in the past, I believe it *would* be a great disappointment to her to have to leave the world.

13.—Excellent! The photograph, which I carried always until a few days before the sitting in the pocket-book given to me by this young woman, is the only photo I possess showing her wearing this particular ring. It consists of an operculum, given to me by my mother, which I had mounted in gold and gave to the wearer about two years before I became engaged to her and gave her the engagement ring. When the engagement was ended by mutual consent this last-mentioned ring was returned to me, but the gold ring with the operculum was retained as a memento.

14.—Quite correct. She died on March 15th, 1925, in the country, at Delamere Forest Sanatorium, near Frodsham, Cheshire. She had been there a few months, then came home for a week, returning to the Sanatorium, and died after a few days in the early morning in her sleep. Hæmorrhage is possible, but her relations told me that sudden heart failure was the cause of death.

The reference to an attempt to come to me after she had died is curious, and possibly correct. I had received a letter a few days before her sudden death, saying she was much better. I had no reason, therefore to expect her death; nevertheless, one evening on getting the *Liverpool Echo*, I turned at once to the obituary column with a feeling of absolute certainty that I would find her name there, which I did. I rarely, if ever, glance at the obituary columns, and most decidedly had never looked for her name before. I remember the incident impressed me at the time, and I mentioned it to friends.

15.—I sent no flowers at the time of this young woman's funeral, and was, therefore, puzzled at the reference to snowdrops. I do remember, however, that my wife and I put snowdrops and lilies of the valley in a vase before a photograph I took, showing my mother and this former fiancée together. She *did* always like my mother, and used to bring her little presents, though my mother often privately expressed to me the view that she thought her too delicate in appearance for marriage.

Quite correct. She did not know my wife when on earth, for my wife comes from Kent, while she belonged to Liverpool. I have every reason, also to believe my wife is much stronger than this former fiancée ever was.

This prediction seems to indicate the knowledge, which is correct, that my wife desires some "little ones." The very intimate information that follows is also, we consider, correct.

16.—Quite correct. This young woman has a mother who died some years before herself; she has also a brother on earth. I have tried to get automatic writing, but failed.

17.—Quite correct. My mother woke from sleep about one hour before she died, and we gave her a drink of nepenthe, acting on the doctor's instructions.



She passed so quietly in her sleep that I was not even sure myself of the exact moment.

This statement about my mother hearing "bells in the distance" before her death is particularly remarkable, as *there could be no possibility of telepathy from myself*—no unconscious transmission of thought from my mind to the mind of the medium. I considered the statement incorrect until I mentioned it later to my wife. My wife, however, tells me that *a day or two* before her death my mother told her that she heard bells in the distance. My wife, furthermore, says that I was out of the room at the time, and also that she herself could hear no bells at all. On my return to Hoylake, I found this confirmed by my late mother's companion, Miss Lukies, who was present, and likewise did not hear any bells herself. This seems to indicate that the bells were either heard clairaudiently by my mother, or were an auditory delusion.

18.—Correct. My mother died at 1 o'clock on a Sunday afternoon. I do not know why Tuesday should be particularly remembered by her. Her burial, however, was fixed for Tuesday, then altered to Wednesday. I also saw her for the last time on Tuesday.

It is correct that she took a decided turn for the worse on the previous Friday and Saturday.

19.—Quite correct. After the doctor had injected morphia, she murmured something to the effect that she would sleep.

My cousin, Agnes, went away recently for a badly needed holiday. She was present when my mother died, and said a short prayer at the time.

20.—My mother had a sister who died "not so long ago." My mother was exceedingly fond of music. When on earth she very often used to say, "Talk to me," especially latterly.

21.—Correct. The exigencies of life had left my mother little time, or inclination, for philosophical speculation. And in old age it was easier for her to remain content with the orthodox beliefs of the Church of England, in which she had been brought up. She generally spoke of Spiritualism as "all nonsense." The sentence, "Your motive was right," evidently refers to a fictitious séance I told her about, in order to comfort her at a time when her faith seemed to be failing.

Any "spirit of aggression" she might have had was certainly the outcome of necessity, for she was a widow for over 30 years, with a delicate only child to bring up, and few friends to help her.

When I asked for the name of my brother, who died as a child, it was not given. It is curious that it is now given correctly as Gordon without any comment by the control.

Sally is correct as the name of my mother's sister, who died only a few years ago.

This is the second time my late father's name, John, has been given. I acknowledged it the first time (*vide* 5), and the fact that the control apparently did not recognise it again strongly indicates that she is



getting the information from an outside source, *i.e.*, my mother herself.

22.—This reference to a home "like a home she had soon after she was married" is puzzling. To the best of my knowledge my mother travelled with my father in a ship immediately after her marriage, and did not settle down in a home for about three years.

23.—A very guarded answer, and very appropriate if there be little extension of knowledge of the future after death. On the other hand, this may point to a previous careful training of the medium, in order that there may be no suspicion of fortune-telling.

24.—A particularly satisfactory answer, and one that I personally think my mother likely to give, with a better comprehension of circumstances, and a knowledge of real life continued after bodily death.

Correct; my father is buried in Cornwall, near the sea. He *did* come from Cornwall, but was not born there.

25.—Correct. I had called on Mrs. A. H., my late father's sister, a week previous to this sitting, and she told myself and my wife then that she "had not been so well lately."

26.—A very striking message, and one that I would quite expect my dear mother to give with a better knowledge of spiritual necessities. *The urgency with which this message was given to me was very impressive.* My mother had always felt very resentful at the wrong attitude she considered Mrs. H. took at the time of my father's death over 30 years ago. My own age at the time quite precludes my having any personal opinion in this matter, whether there was reason for resentment or not.

27.—My mother always liked lace round her neck, and I used to tease her a little about it.

Correct. I had rather reproached myself for having delayed so long having a certain photograph of my mother enlarged, in order to match a large photograph of my father.

In an endeavour to console my mother, who feared death very much, I had often described life on "the other side" according to Spiritualists. "Pig-headed" was a word I often laughingly used when discussing with her her attitude of "not understanding."

Towards her last days on earth my mother would fretfully say that I left her too much by herself, that she felt lonely, but there was every reason to think that she was "not *really* lonely," as she states here.

She was, indeed, *very* fond of a cat, who used latterly to sit on her bed most of the day, and whom she used to feed herself.

The reference to a cat, named Timmie, is extraordinary, as it died over 30 years ago, when I was a boy, and I had almost forgotten its existence. The neighbour who owned it is also dead, and was a very old friend of my mother. This neighbour's husband and son are still living, however, and can confirm the cat's name, though, at the time, they lived next door but one, and not next door. The cat used to come over the back-yard wall, and receive tit-bits from my mother.

28.—My mother had a sister who died as a child, but, so far as I can ascertain, there is no portrait of her existing. There is, however, a



"little portrait" of my cousin in the album, and my cousin was named after this sister.

29.—Correct. My mother had a collie, named Bruce, rather shaggy, who has been dead some years. My mother used often to talk of this dog, and I remember telling her once that, if the Spiritualists were right, she might meet him again.

30.—The correct names, Ethel and Rachel, are here given for the first time without being asked for, the name Agnes was also given previously (*vide* 19).

When on earth my mother used frequently to say that my three cousins must always "stick together."

This reference to Ethel feeling that she has "something internally wrong" is *an instance of a fact that I myself was quite unaware of, but have since verified as being correct.* My mother was always called "Aunt Lizzie" by these cousins.

31.—This is a characteristic answer, the expression "better let sleeping dogs lie" is one often used by my mother when referring to the "H" in question, with whom I am not on good terms.

During the last few days of her life on earth my mother more than once remarked that she was pleased I was married, although previously she had expressed regret. I have often heard her say: "I always liked Gladys, but I don't think she would have made you a suitable wife." (*Vide* 15.)

I do a little free-lance journalism and short story writing in my leisure time, and it is characteristic of my mother to say, "They'll pay in the end."

I was *very* delicate as a boy, and my mother did keep me near her always.

32.—Correct. There is a ring with a buckle belonging to my mother, also a ring with a stone, a signet ring with dark green quartz, commonly known as blood-stone, in it. (There is a special and private reason why my mother should remember these two rings.)

My mother would be hardly likely, however, to wish the gold locket given to Rachel, as she had promised it to Agnes.

I hesitated about keeping the piano, but finally decided not to part with it, as my mother was so fond of it.

33.—Correct. My father made the music stand, and I knew that my mother wished me to keep it.

Gertrude is my wife's name. "Ti" was a pet-name given to my wife by her own mother, but never used by my mother or myself.

34.—A Miss Lucas (slightly known to my mother) recently stayed with us. She sings in the choir at the chapel my mother used to attend when well. It is curious that there should be apparently confusion between this Miss Lucas, whom I was not thinking of, and the Miss Lukies (pronounced Lucas) who was my mother's companion.

35.—The statement "glad she went to them" has probably reference to the fact that, since my mother's death, Miss Lukies has gone to live



as housekeeper with old friends of my mother, *i.e.*, the husband and son of the (deceased) owner of the cat, Timmie. (*vide* 27.)

## NOTES.

October 8th, 1929.

(*Vide* 14.) It should be possible to ascertain from the doctor at the Sanatorium whether hæmorrhage supervened. If so, this would constitute a *third* fact that I did not know at the time of the sitting. (*Vide* also 17 and 30.)

(*Vide* 10). The reference in the first part of this paragraph to "William—uncle of your father" is not commented on in the above, as I have not yet been able to ascertain whether my father had an uncle named William. There were, I know, two aged uncles of his in Cornwall, and one may have been William. I myself have an uncle, my father's *brother*, deceased, named William, but do not remember ever having seen him.

(*Vide* 26.) I have received a reply letter from Mrs. A. H., acknowledging the (to her) appropriate nature of this message. It should be noted that Mrs. H. is not at all in sympathy with Spiritualism, being of the evangelical persuasion in religion.—J.D.W.

5, GROSVENOR ROAD,  
HOYLAKE,  
WIRRAL,  
CHESHIRE.

October 12th, 1929.

*To Whom it may Concern.*

I have pleasure in confirming Mr. Wood's statement to the effect that I recollect his late Mother (Mrs. M. E. Wood), saying a few days before her death that she heard distant bells.

Only Mr. Wood's wife was present besides myself, and we could not hear any bells ourselves.

(Signed) Miss E. M. LUKIES.

7, GROSVENOR ROAD,  
HOYLAKE,  
WIRRAL,  
CHESHIRE.

October 12th, 1929.

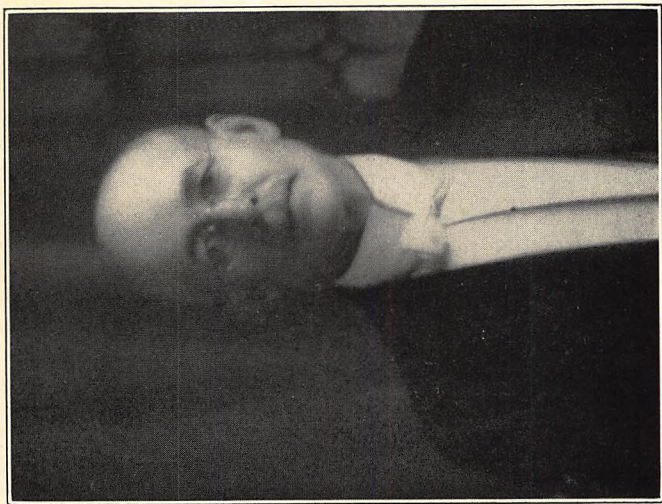
*To Whom it may Concern.*

I distinctly remember my mother-in-law, Mrs. Mary Elizabeth Wood, telling me a day or so before her death that she could hear bells in the distance.

My husband was not in the room at the time, and neither Miss E. M. Lukies nor myself could hear any sound of bells.

(Signed) GERTRUDE E. WOOD.





Dr. and Mrs. CARL A. WICKLAND, of Los Angeles.

*To face page 275*



## A HOLLYWOOD GHOST.

By BARBARA MCKENZIE.

While in Los Angeles last winter, I had the pleasure of seeing a good deal of Dr. and Mrs. Carl A. Wickland, whose pleasant visit to England in 1927 and their demonstrations at the College will be long remembered. Their work on obsession—these border-line cases so harassing to medical science—is known throughout the world, particularly so since the publication of "Thirty Years among the Dead," which deals with such experiences.

Their centre, "The National Psychological Institute," is situated between Los Angeles and Pasadena. It stands in its own grounds, and the house is suited for the accommodation of a few patients. Dr. Wickland's office and treatment room is in a separate building, also a lecture room capable of seating a hundred persons.

I was interested in having a treatment on the famous electro-static machine which has been used to drive out so many recalcitrant devils from suffering patients. I can testify that the treatment, a very general and soothing one, drove out a particular devil of my own troubling me at the moment—a rheumatic spot—and that I suffered no more during my stay of some months in California.

As I enjoyed Mrs. Wickland's generous hospitality and heard the story of one and another who sat at the table, now cured and helping in the house or slowly regaining health and control, and talked to them and to others who had been patients and had returned to show their appreciation, I realised how much quiet and helpful work went on in this centre. Practically all these patients had been suffering for years, in and out of the hands of doctors, hospitals and sanatoriums, until good fortune led to Dr. and Mrs. Wickland's door and a chance of health and sanity came to them. Our friends would be the last to claim 100 per cent. of cures, but their experience shows a very high average, given reasonable conditions in which to work.

On two occasions I was present at large gatherings in the lecture room, many present came from long distances, and I saw Mrs. Wickland, under control of the group of Spirit helpers, give the Morality Play, which acts as a kind of instruction to benighted souls who gather near, and leads up to the handling of some obsessed person, who very often experiences relief there and then. I am of opinion that this "play" is also a means of gathering psychic force from those present, for Mrs. Wickland's use, to be applied later when the need arises.

Resident close by are Mr. and Mrs. Goerz, who have themselves been cured in the past of over-sensitivity, and are splendid helpers in the work, and in the house is Mrs. Watts, a devoted Englishwoman, who is the recorder of the cases and files them for reference or for publication purposes. Without the help of these friends, the book referred to above could not have been published.

Occasionally Dr. and Mrs. Wickland are asked to help with cases



of haunting, and two such cases have been kindly put into my hands ; the following may interest readers.

A Mr. and Mrs. Bruce Murray had been for some time disturbed by various noises and movements about the house for which no normal cause could be assigned, and invited Dr. and Mrs. Wickland and a small sympathetic group to sit with them in November, 1926.

It is a very human story. A man—stunned with grief—and offered no help as to the survival of those he loves from science or religion, becomes a morbid self-centred individual. He dies—and is unaware that he is anywhere but in the miserable spot he had made his home for years. He senses the presence of strangers, and immediately “ gets mad ” to think that others are on his property. His “ emotion,” as a disembodied spirit, is reflected in some force being exerted which can make noises and throw material things about, attracting the attention of those now occupying the house. Happily for this poor ghost, they understand such matters and are interested in the demonstration of survival, and by bringing Mrs. Wickland, a powerful medium to the house, offer the best and only help possible. The medium and her helpers become a point of magnetic attraction to the ghost, who then is dealt with in the following human way, until he “ comes to himself ” and enters in to a happier condition.

#### A COLD GHOST.

The group sat with Mrs. Wickland who goes into a trance condition and immediately complains of cold-freezing. Dr. Wickland and Mr. Goerz took hold of her hands, and a violent struggle began, to get the hands free while a communicator spoke through her : “ Leave me alone, do you think I want to be held by two big men when I have done nothing.” “ You don’t know me, leave me alone ”—this in answer to a request to know who he is. Then came a complaint from the controlling spirit that he was “ cold, cold all the time.” “ I am sick and want something strong and warm to drink,” and he drew the mediums’ arms tightly round her body. He refused to say who he was, but said : “ I want you all to get right out of here.” Mrs. Bruce Murray replied : “ As I pay the rent, I will have to stay here.”

Dr. Wickland asked the spirit if he owned the house.

SPIRIT : “ I should say I do.” The doctor then informed him that he had died probably quite a while before and was in the spirit world. “ Where do you think you are ? ” he asked.

SPIRIT : “ I don’t know, I walk and walk but never get anywhere. I do all I can to let people know I am round, but they never pay any attention to me.”

Mrs. BRUCE MURRAY : My husband and I paid attention to you because you made so much noise round here. What is your name ?

SPIRIT : All I want is to be let alone so I can go to my place and sleep.

Mrs. BRUCE MURRAY : Where is this place ?

SPIRIT : I know where it is, it is home to me, but I can’t get in.



Upon inquiry it was found that the house in which the Murrays live was formerly owned by a man who lived and slept in the garage—the place was sold for taxes.

The spirit became very violent again, cursing and generally abusive, demanding that everyone should clear out of his premises. He repeated the demand for whiskey because he was so intensely cold.

Dr. Wickland asked what happened to him after he felt so cold, and the spirit replied, speaking in the present tense: "I am very sick and I have no whiskey in the house, and if I don't get some quick I will die."

He was evidently puzzled at being the object of such attention, and thought they must want either money or whiskey from him, but he said: "I have'n't asked anybody for help—this is my house and here I'm going to stay. I will chase all of you out."

Dr. WICKLAND: Dead people have no use for houses, you have lost your physical body probably at the time you were so cold.

SPIRIT: I heard some people talking, and they told me if I came here I could get help—I don't want help, all I want is to be by myself. Why didn't I get help when I needed it—I was in that place living like a dog—nobody even said, 'How do you do' . . . ?" (Cursing.)

Mrs. BRUCE MURRAY: I understand you were always so crabbed.

Dr. WICKLAND: You shut yourself away from everybody; you were not friendly; search your own conscience.

SPIRIT: Why can't I live back there again? (Pointing thumb over shoulder.)

Dr. WICKLAND: That place is a garage now—where a car is kept.

SPIRIT: It was good enough for my home.

Dr. WICKLAND: You can have a nice home, if you want one, in the spirit world—your dead body was found here and the property was sold for taxes.

SPIRIT (excitedly and much swearing): Who sold my property?

Mrs. BRUCE MURRAY: The city sold it, and I rent it from the owner.

SPIRIT: I worked pretty hard to buy this place and the one next door.

Mrs. BRUCE MURRAY: After we moved into this house, I sensed there was somebody else occupying it beside ourselves.

SPIRIT: I have chased two or three families out, I made so much noise they got scared—you folks are too tough for me—the others did not dare tell what they heard.

Mrs. BRUCE MURRAY: I knew we could help whoever was here.

Dr. WICKLAND: You must get rid of your old habits, you have been in darkness long enough, you are so stubborn, you must come to your senses and realize things as they are.

SPIRIT: Things are queer. That lady (Mrs. Bruce Murray) is the only one who understood in a way. I had made it pretty hot for other people who lived here, (former tenants.)

Dr. WICKLAND: Did you ever hear of haunted houses?

SPIRIT: In olden times we did—but they were ghosts.



Dr. WICKLAND : You are what people call a ghost, and it is time for you to come to your senses, you had a natural body and now you have a spiritual body—as St. Paul said.

Mrs. BRUCE MURRAY : You passed away ten or eleven years ago.

SPIRIT : I have not ; I have been right here all the time, wandering round looking after my property, I always keep my property right. I want time to think things over. What is all this about ? (Rather snappishly.)

His attention is called to hands and dress of medium through whom he is speaking.

SPIRIT : That's nice to put a silk dress on an old wrinkled man like me, are you all crazy, and for goodness sake—bare arms ! Where's my shirt and coat ? ”

After another careful explanation as to his position, he evidently accepted the fact that he had been ill and died.

Dr. WICKLAND : Tell us about yourself.

SPIRIT : I know I was an old crank. I was always afraid that people would steal from me. I kept everything to myself, no one knew my business ; for a long, long time I lived in that queer way.

Dr. WICKLAND : What is your name ?

SPIRIT : It will come to me later. Things seem like a dream.

Dr. WICKLAND : Were you married ?

SPIRIT : Yes, but not here—my wife died—all I wanted was to be left alone. People and God were dead to me. This woman (Mrs. Bruce Murray) was like a light to me, before she came everything was black. (Mrs. Bruce Murray gets automatic writing, and could be called a “Light.”)

Mrs. BRUCE MURRAY : I am glad you made noises here, because if you had gone next door, they would have thought the noises were made by the wind and you could not have been helped.

SPIRIT : I did make noises there and they got scared.

Mrs. BRUCE MURRAY : They told me they wanted to sell their place.

Dr. WICKLAND : What is your name ?

SPIRIT : Charlie Wells.

Some questions were put to him about older Los Angeles, and some people formerly resident in the neighbourhood, and quite a rational conversation ensued.

SPIRIT : I feel strange as if something is taking hold of me and my eyes are opening to see things.

(To Mrs. Bruce Murray) : “ Lady I know I got mad sometimes, but you must excuse me. I hope I haven't scared you too much.

Mrs. BRUCE MURRAY : You scared my husband the other night when you dropped those bricks.

SPIRIT : I wanted him to go to bed, you jumped pretty good too. (Gazing into space) : Why there's my mother, she was a good woman, she looks young and says she is glad to see me. My wife was a nice woman too. She died when we had been married a year, and the little



baby died too. That broke my heart and after that I didn't care any more.

Dr. WICKLAND: The baby is grown up now.

SPIRIT: It is?

Dr. WICKLAND: Both he and your wife are probably here.

SPIRIT (staring very hard): There's my wife now, and there's a young man with her. (Emotionally.) That must be my little Edward. He would have been called Edward, after my father. He and my wife were buried together—it was hard for me. My wife says they have both been waiting for me, I did not believe in anything like that, and I want to thank you for giving me understanding.

Dr. WICKLAND: You will have a new pathway to follow. If there are other spirits here who have not a proper understanding as to where they are, take them with you.

SPIRIT: Now I am going, but I want to thank you all for helping me.

The sequel of the story is that no further physical disturbances were reported, and that Mrs. Bruce Murray, the owner of the house, sensed psychically that poor Charlie Wells had found a new and happier home with his own people.

I do not know of anything more efficacious for such work than good mediumistic power. It can open a doorway for an earthbound soul, by drawing through the medium's helpers some one of his own to care for him and take him on his way rejoicing.

This is only one of the many cases in which Dr. and Mrs. Wickland's help is asked for—help which is always freely and willingly offered.



## PREDICTIONS.

H. A. DALLAS.

Predictions are a problem for which at present we seem to have no inclusive solution. By "inclusive" I mean, we have no solution which can account satisfactorily for all the well authenticated instances on record. It is worth while, however, to note carefully those examples of prediction which could be explained by a reasonable hypothesis, for it may be that they afford a key to the mystery which may eventually be proved capable of unlocking other sealed doors. Or, to use another analogy, they may be finger-posts indicating the direction in which to look for further light on the problem. It is for this reason that I am sending to the Editor of the "Psychic Science Quarterly," the account of an experience of my own.

Many years ago, August, 1903, I went with a friend to see Mr. Otto Von Bourg. He had a circle that was not quite of the usual kind. On this occasion each person present was asked to write a question on a piece of paper, fold it so that he could not see what was written, and hand it to him to answer.

Being anxious to avoid the possibility that he might read my mind, I wrote a question to which I did not know the correct reply. I wrote: "Will the publisher accept the MS. I have sent to him?" I had recently forwarded the MS. of a book to a publisher, and I had not yet received his decision.

Mr. Von Bourg took the paper and held it to his forehead; the room was fully lit so I could observe his action. He replied: "I get, *will not*. Do you understand that?" I said: "Yes, unfortunately I do." Obviously this reply could not be the effect of desire on my part. He continued: "You will have a disappointment with this, for I feel as if I went down. It will come all right, but not as you expect. It will be in October you will be able to put it off your mind. It will be all right."

This prediction was fulfilled, for the publisher wrote to me to the effect that he would undertake the work if I was willing to bear half the cost; as I could not agree to this I anticipated that the MS. would be returned. However, in a second letter the publisher undertook the whole cost of issue, and as the whole edition sold out I hope he did not suffer loss.\* Mr. Von Bourg continued without pause. "There will be a meeting for you in *about a month*, of importance with regard to your writing. It will be good for you. You will be going out of town, but you must put off for a day or two on this account, you must accept it."

The above is copied from notes made the following day, when the matter had been arranged between the publisher and myself, I expected that the latter part of Mr. Von Bourg's remarks would be fulfilled by a meeting with the publisher. But this was not necessary, and as he did not ask for an appointment the matter passed out of my thoughts.

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\* It was "off my mind" in October.



About a month later, *i.e.*, in September, I received a letter from a Canon B (unknown to me personally), who wrote saying he had been a co-worker with my grandfather, that he had read a little book I had written ("The Victory that Overcometh") and that he would like to meet the granddaughter of his old friend. He was returning to Canada shortly, so he named a date in October, and asked if he might come and see me on that day.

I had been in London throughout August and September, and I was planning to leave on October 6th, but I had not definitely fixed the date, so I wrote saying that I would postpone my departure for a day or two in order to have the pleasure of meeting my grandfather's friend. It was not until I received his reply that I recalled what Mr. Von Bourg had said. I then turned to my notes and read, "You will be going out of town, etc."

I naturally expected something important in connection with my writing might ensue, but beyond the fact that it was a book of mine that induced Canon B. to write to me, I did not at the time discover any importance in the visit, or any connection with my writing. Subsequently, I thought I understood wherein the importance lay, Canon B. had suffered from a severe bereavement, and I was able to bring this knowledge before him which had a great and lasting effect on his mental and spiritual outlook.

Canon B. was not a spiritualist (in the specialised sense), but when I told him of the above incident he replied: "My wife and your grandfather were great friends, and they probably know a great deal about us now." He intuitively recognised that the Unseen agencies at work had effected the fulfilment of the prediction which probably they had inspired.

I have had several similar experiences, similar that is to say, because in each case it was not difficult to recognise that with wider knowledge and greater capacity to interpret conditions and influence results the events might easily be foreseen. We must bear in mind that as we on earth make links by introducing mutual acquaintances, so in that larger sphere we also make links; those who are companions of A. may learn much about B. and about B.'s companions in the Unseen. The reply which the Editor received from his Unseen friend, "We are members one of another," is the clue by which to interpret many occurrences, some of which we are apt to attribute to chance, or to regard as inexplicable co-incidences.

There are incidents of a more complex kind which it is difficult to interpret, as we may the simpler instances, but it is not unlikely that the difficulty is due to our limitations and that they are manifestations of the same principle of interaction: that they involve not alone some supernormal faculty in the medium, but also the intelligent co-operation of the Great Fellowship. To the more advanced members of that Fellowship it may be as easy to foresee conditions and to interpret events extending over many years, as it is for us on earth to predict the weather and anticipate other coming events which cast their



shadows before. The interweaving of lives is a factor in all that happens to Humanity. Of course, there is nothing original in this suggestion, and I merely offer my own experience as corroborating a theory which is intelligible and coherent.

In the chapter headed "Prevision," in Sir Oliver's book, "The Survival of Man," he discusses this problem in relation to the "Marmontel Case." In this case an incident which occurred in February, 1902, was described in Mrs. Verrall's automatic writing on December 11th and 17th, 1901. The record was prefaced by the words, "Nothing too mean, the trivial helps, gives confidence, hence this." Those who are interested in the problem of predictions should refer to this chapter, and to Sir Oliver's comments on the incident. He evidently inclined to the view that not only were unseen agents responsible for the prediction, but that their influence was exerted to bring about its fulfilment, and that with the definite purpose of affording evidence of supernatural intelligence.

EDITOR'S NOTE.—I have shown elsewhere that many predictions can be accounted for by the hypothesis that the communicating Intelligence has access to the content of the minds of the actors in the events specified. For instance; in the predictions of the Russo-Polish war of 1920, an Intelligence which had access to the minds of the leaders on both sides could have accurately foretold the movements of troops and their results, as was done in this case a month in advance.

I have had personal predictions susceptible of the same explanation *e.g.*, the predictions published, p. 84, in *Psychical Research, Science and Religion*, Methuen, 1925.



## THOUGHT TRANSFERENCE.

NOTES OF A LECTURE GIVEN AT THE BRITISH COLLEGE OF  
PSYCHIC SCIENCE,

ON WEDNESDAY, OCTOBER 9TH, 1929.

BY MRS. HEWAT MCKENZIE.

Mr. S. G. Soal, in a lecture on Telepathy, given in 1928, at the College, showed from the mathematical point of view, that a considerable element of *chance* extended into so-called successful results between persons who seemed to have some mediumistic power, but who were not intimately or emotionally connected.

Attention to telepathy arose through reports of spontaneous happenings occurring usually at some time of crisis between persons known to each other. Scientific examination was directed to ascertain the conditions governing such occurrences. It has been acknowledged that such examination showed that results noted between people in emotional *rapport* were much superior to those achieved between strangers. In the former, the agent and percipient were already attuned, and it only remained that a powerful enough note should be struck by one, as in the case of accident, powerful fear, or great love or passion, for the affinitised one to be responsive in a greater or less degree. Sometimes it has been known that a message has been delayed in its reception through lack of passivity on the part of the percipient at a given moment, but has been registered later.

*Firstly*, then, we notice that the emotions are often concerned in successful transmission, but there is nothing so difficult to repeat as an emotional experience. How shall we begin then to harness this discovery for more regular use? Surely by experimenting between people affinitised by friendly interest in each other, or united by common interests. The results may not be so striking as when a powerful emotional bias is involved, but they will suffice to show that telepathy is a fact capable of proof under normal conditions.

*Secondly*, therefore, we note that not only powerful emotion, but any friendly relation which arouses our attention in another, may set the law into successful operation. We are all familiar with the intimation of the arrival of a letter which has evidently been conveyed to us by the thought of the writer; or the apprehension of someone approaching us who suddenly comes round the corner. Conscious thought in such cases is not always apparent, and some have postulated an extension of the psychic body to cover such instances.

*Thirdly*, telepathy has certainly been proved between complete strangers—some of the broadcasting experiments in London, and again recently in the States, have given surprising results in accuracy of reception, but these ought to be classed under spontaneous results, for even when some of these successful receivers have been picked out and experimented with, the results have been very poor.

So we come back to the safe middle course of quiet experimentation



between people sufficiently interested in each other, or in the subject, to make repeated attempts, and it has seemed to me worth while to record efforts made by a small College group of friendly students, several of whom possessed some psychic ability.

It will be seen by the report that only surface contacts were obtained under the conditions laid down, and that the deeper contacts well known to many of us in mediumship were absent. No question has so often been canvassed as that of how much of the contents of the mind of the sitter the medium can read. It would indeed be disastrous if we thought our minds were deliberately tapped at a sitting, but if an infiltration occurs through the very conditions which make a sitting successful, that would be a matter for examination and interest, and not for resentment. The medium is necessarily passive mentally, but is active psychically or subconsciously; the sitter is active mentally, but is passive subconsciously, and this apparently provides the rhythm required. Some persons make memory pictures very clearly, and there is no need to blame the medium if these sometimes obtrude themselves unduly on the medium's attention; on the other hand, we are often surprised in mediumship to note how few of our deepest thoughts are uncovered, if there is infiltration. Thought transmission appears to be the method used by communicators from the unseen side of life, and so our small experiments between the living may teach us something of these deeper processes.

#### THE EXPERIMENTS.

Nine classes were held in the spring term of 1929 with a group of nine College students, all women, myself as leader. The average attendance was six, and of these three attended all nine classes, and two attended eight.

The object of the course was to practise thought transference between members of the class present during each class.

Four or five experiments were made during each class, members taking it in turn to act as agents, the remaining members acting as percipients. The one chosen as agent was asked to visualise some object as clearly as possible and to hold it for three minutes in silence. Each percipient was then asked to give out what had been received impressionally or by clairvoyance, clairaudience, or sensing of any kind. The agent then made known what she had visualised, and discussion followed, as only in this way could it be discovered whether any of the percipients had picked up anything from the agent besides the actual transmission intended, or whether contact had been made with the thought of any other member in the class during the silence. Five in the class were known to have psychic power.

The first thing noted was the barrenness of results during the first experiment in each class. In seven out of eight *first* experiments on separate days, using different agents, correct results by the percipients were nil, both as to the image being transmitted or any background aspect. Whereas in seven out of eight *third* experiments on different



days, by different agents, seven cases of percipience were more or less successful. This revealed the importance of getting together and of taking time to settle down, so as to shut out extraneous thought. Sometimes the class sat round a table and touched hands, on other occasions they sat in circle without table and without touching, but little difference was noted in the results obtained. Rapport of mind and attention seemed to be the most important factors, indicating the need of preparation and harmony among experimenters. It has been asserted that colour is easier to transmit than form, and in many instances success was obtained in this particular, for example :—

A.

- (1) The agent visualised a letter in a *blue* envelope with a dark *green* and *red* French stamp.

*Result.*—Percipient No. 1 saw *red* and *blue*, No. 2 saw a *ruby* stone, and No. 3 saw *blue* and *green*.

In a previous experiment when no colour was specially connected with the transmission, only one percipient noted colour.

- (2) Agent visualised a brass electric standard lamp, *lit*, with a *green* shade.

*Result.*—Two percipients saw a golden yellow colour.

A third saw tongues of *orange flame*.

A fourth saw a flicker of *light*.

A fifth had the idea of something electrical.

A sixth saw a glow of hidden *fire*.

A seventh had the idea of a *green parasol*.

- (3) Agent visualised three reddish purple hyacinths with vivid green leaves in an earthen pot on a skyish blue table-cloth with yellow flowers.

*Result.*—Percipient No. 1 saw a vivid *green* cup and *purple* effect, and four got an impression of *blue*.

These were not the only things received from this transmission, but only indicate aspects of colour perceived.

- (4) Agent visualised a window in a florist's shop ; tulips, carnations, violets, red and blue and orange parrot.

*Result.*—Three percipients noted blue and pale pink and purple flowers.

Four percipients noted red and white colours.

- (5) Agent visualised herself as sitting in a wood on a summer day.

*Result.*—One percipient got a blue sky and very bright light.

Two percipients saw green grass.

Three percipients saw a brilliant red (said to be berries), brown stems of bracken and green leaves.

These results cannot be attributed wholly to chance impressions, as they only occurred when actual colours were visualised by agents.

Did the percipients often get the actual thing visualised ? On no occasion was the whole of a transmission perceived, but on many occasions part of it.



## B.

*Examples.*

- (1) The agent visualised her own conditions as she left home previous to coming to class.

*Result.*—One percipient got hurry, indecision between train and tube, etc., all quite correct.

- (2) Agent visualised a cottage with thatched roof, casement windows, a well with handle to wind facing the cottage, a wheelbarrow near a gate, many flowers in garden surrounding cottage.

*Result.*—Percipient 1 got a *wheel* and something with a *handle*, yet saw neither wheelbarrow nor well.

Percipient 2 got small casement windows.

- (3) Agent visualised a bed of dahlias near a cottage at one of the gates in Hyde Park.

*Result.*—Three percipients got the idea of a brick wall and railings. (Correct.)

One percipient got a pebbly path. (Correct.)

None got dahlias.

- (4) Agent visualised a verandah looking on bright flower beds; people playing tennis on lawn, and a stone pedestal.

*Result.*—Percipient 1 got a bowl full of something. (There is a stone bowl in garden.)

Percipient 2 got many yellow flowers. (The colour scheme of garden was mainly yellow.)

Recipient 3 got a stone fountain (suggesting the pedestal).

- (5) Agent visualised actual scene of a child being scolded by its mother for taking sixpence from her purse, and thought of it as indicating a very poor and sad condition.

*Result.*—Percipient 1 got someone with a most pitiful look. (Child.)

Percipient 2 got idea of police. A door-key on a string. (The mother would be likely to threaten child with police, though agent did not know this. Poor mothers do sometimes carry door-keys in this way.)

Percipient 3 got the idea of pity and gentleness. (This was in visualiser's mind.)

- (6) Agent visualised a policeman on point duty. Stout, red-faced, giving directions.

*Result.*—Percipient 1 got detached words, and idea of soft, silent, round, red.

Percipient 2 got a big mouth opening and shutting!

It is said that the ideas transmitted most easily to percipients are those that have sunk below the surface consciousness, and not those which agents purposely seek to transmit, and it is interesting to note a few occasions in which this was shown in the experiments.

## C.

*Example.*

- (1) Agent visualised a large blue and black Argentine butterfly.

*Result.*—None of the percipients got the idea of a butterfly.



But, perceptive 1 got impression of skiing, and falling, and an accident. (Agent had just returned from Switzerland, and her son had had an accident during the visit while skating.) Perceptive 2 saw a peacock set in rubies with tail spread, indicating green and blue feathers. (Agent had unpacked that day, and had specially looked at a painted plaque representing a peacock with tail spread in green and blue.) Perceptive 3 saw a very fine carving as on a wing. Perceptive 4 got the impression of shoes and wearing apparel. (Agent had been unpacking clothes previous to coming to class.)

The agent in this case was a very busy woman, and with her the perceptive on this and other occasions got more of her personal background than any transmission she tried to give the class consciously.

(2) Agent visualised a picture of "The Young Warrior."

*Result.*—Perceptive 1 got a boy in a blue sailor suit and round straw hat, a long sunny road and white pavement. (This was recognised by the agent as a good picture of her home in a foreign country, and her boy's dress when young.)

(3) Agent visualised a gold cross.

*Result.*—Perceptive 1 got the idea of a pair of woollen socks hanging up to dry. (Agent had left out a pair of socks for a pensioner that day.) Perceptive 2 got the idea of a loaf of bread. (The agent often gave this pensioner bread.)

No one got the cross.

(4) Agent visualised a brilliant Turner sunset. *Result.*—Perceptive 1 and 2 got the idea of hurry, and No. 3 of looking at a clock. (The agent had to hurry to get to class in time.)

Perceptive 4 got a background of dark tapestry. (The agent had been at a weaving school during that morning, and had admired a dark tapestry.) Perceptive 5 got the idea of Southport, where it is said Turner painted frequently. (This was not in the conscious knowledge of the agent.)

(5) Agent visualised two boys making a slide.

*Result.*—Perceptive 1 saw human shapes with bright auras. (The thought of the agent had been dwelling on auras on which she was to lecture the next day.)

(6) During transmission of thatched cottage, etc. (see B 2), perceptive 1 got coloured balls floating in the air on end of a string, and the impression of a village fair. (The agent had been looking at a photograph of herself holding coloured balloons on a string before coming to the class, but this had nothing to do with the cottage transmitted. (Next week



this agent brought me a photograph of herself in fancy dress holding the said balloons.)

- (7) During transmission of garden scene (see B 4), percipient 1 got the idea of a red woollen dressing-gown. (The agent has such a gown.)

Percipient 2 got flight of small birds, a sky scene and feathery clouds. (Agent said that often while playing tennis in this garden she stopped to look up at the swifts, and the expanse of sky and the clouds.)

On some occasions the percipients seemed to see the room in which the article visualised was, or which was occupied by the agent, and were able to describe its appearance and articles in it.

D.

*Examples.*

- (1) In "Brass Standard Lamp" experiment (see A 2) percipient 1 saw a serpent and an Egyptian head-dress. (The agent reported next week that the trademark on a sewing machine in her room had an Egyptian head with head-dress.)

Percipient 2 in the same experiment saw a paper and pencil on a table, and felt as if she was looking round a door, and saw a whitish wall-paper and a fire glow. (Agent admitted that looking in at the door of her room one would see whitish wall-paper and a fire, and that she had left paper and pencil on the table when she came to the class.)

- (2) "Purple hyacinths" experiment (see A 3).

*Result.*—Percipient 1 saw a pottery bowl near a casement window. (Transmitter had painted the hyacinths in a pot, and later had looked at the painting through a window.)

Percipient 2 saw a book with stiff covers opening like a drawing-book. (This book describes the one in which bowl and flowers were painted.)

- (3) "Hot Summer Day" experiment (see A 5).

*Result.*—Percipient 1 pictured a dining-room in a brown tone and someone trying on a hat in front of mirror. (Agent's dining-room is in brown, and she acknowledged that she often puts on her hat before the mirror in this room.)

- (4) A member of the class was absent, and confined to her room, and I arranged with her that we should try to visit her in her room during the class, and endeavour to describe the room.

*Result.*—Percipient 1, who had never been in this room, saw what looked like a skin rug with pointed ends and an oval dark coloured mirror. (Both items were correct.)

Percipient 2 got the idea of the bed facing window (right), and of the occupant reading a book with a red cover, also of a book with a dark cover near her. (Correct. The book with the dark cover had been placed on the bed after I left the room, and was not in my knowledge.)



Percipient 3 got the idea of *pink*. (There was a vase of pink hyacinths prominent in the room.)

*Collective experiments*, half of the class acting as agents in one room, the other half waiting as percipients in another, were not successful.

Experiments in the transmitting of emotions were not conclusive.

Experiments with agents holding a book and seeking to transmit number of page and something read on the page were rather vague in results.

Experiments made with actual objects being looked at by the agent while seeking to transmit these to percipients in another room were partially successful.

E.

*Examples.*

- (1) The agent set before her a clay Mexican Indian pipe on a sheet of white paper. The clay was red, and the bowl of the pipe had a man's face indicated in black *stripes*, mouth open, and white line to indicate teeth.

*Result.*—Percipient 1 got an impression of white flat cardboard and something like a toy shop with red *stripes*.

Percipient 2 got the idea of tassels, *striped* red and blue and white.

Percipient 3 got the head of a woman against a light screen.

- (2) Agent laid out fancy playing cards in sets, blue, green and yellow in colour.

*Result.*—Percipient 1 saw tin toys, blue and green, and one playing card in red. (None of the actual cards were red.)

Percipient 2 saw an open mouth showing teeth. Is this a delayed transmission of experiment No. 1? (There had been no communication between agent and percipients during these, they were in separate rooms, and percipients wrote their impressions of the series.)

Percipient 3 saw little things dangling, could not describe more clearly. (See next example.)

- (3) Agent concentrated on a small wooden brown barrel-shaped toy figure of a woman, with white eyes of ivory which on being shaken, protruded as did her red tongue. She had this before her and in action during transmission.

Percipient 3, in previous example, seems to have already seen these "dangling things."

Percipient 1 saw me lift a book from a side table and place it before me (correct), and tap on table with pencil; (correct).

Percipient 2 impressed with something like cabbage or rose in shape. (The shape of the toy was like a cabbage.)

Any group of serious students may find interest and enlightenment in such a set of experiments. The classes lasted for an hour each, and no sense of strain was experienced by anyone.



## “AT NOON-TIDE’S HOUR.”

By MARIE STAHL.

Marie Stahl, née Stielow Kartzow, was born in November, 1852, at the country seat of her father, near Potsdam, where she grew up in a happy home of gay country life in an aristocratic social circle of the Garde-regiments of Potsdam. Her father, a sportsman and Master of Hounds, was favoured by the Court. As a child she was passionately fond of riding, and not till middle life did she begin to write novels and sketches under the encouragement of a circle of authors in Leipzig, where she lived for a time. These novels were published by the first newspapers of Berlin and Vienna. Her first husband was an Englishman, and she lived for some time in London and Eastbourne. After his death she returned to Germany, and later married the First Secretary of the Chamber of Commerce in Saarbrücken. She now lives in Berlin with her only child, a married daughter, born in England.

“Some years ago I spent the summer in Gransee, a small old country town a few hours distant from Berlin by train. Coming from the capital, one feels carried back for centuries; the quaint old place has beautiful surroundings of woods, wide meadows and a lake. Moreover, it is full of interesting ruins and relics of the past whose traces one meets at every step. It has also a historical interest, for within its walls was fought one of the battles of the Thirty Years’ War. The walls of the church are still blackened by fire, and one of the two towers has been shot down. The town wall still surrounds the whole place, and its half-ruined towers and many embrasures belong to the old-time fortifications. All these relics of the past give one the illusion of a town enchanted into the deep sleep of centuries.

One hot day, about noon, I was returning from a walk, and, on the way to my lodgings I had to pass a place that had once been a churchyard, but now only showed some beautiful trees in full leaf. The relics of the churchyard were only a few iron tablets of epitaphs, let into the old town wall which shuts off the place from the high road.

Tired with my walk and the heat, I looked to rest on a little bench under my favourite tree, a magnificent old beech. I was in a dreamy mood, having sat long in the fields in that happy state of union with grass, wild flowers and jubilant larks which induces a peaceful frame of mind.

But on entering the gate of the old churchyard I saw to my disappointment that the bench was occupied. As I did not wish to sit so near a stranger, I was vexed at his presence, and prepared to pass along. Coming a little nearer, I noticed his long stockings and took him for a cyclist who had sat down there for a rest. Suddenly his appearance struck me as peculiar. He was sitting in a golden mist, and the sunbeams falling through the foliage caused his coat to glitter strangely, showing rich silver embroidery on black velvet. Looking more closely, I perceived that his dress was that which men wore in the eighteenth century, with a long coat and waistcoat such as was then the custom for wealthy persons.



I must have still been in a dreamy state, for this did not astonish me much, and I went on staring at the figure without thinking. I was not quite near enough to see the face distinctly, when quite suddenly the man disappeared. As if the earth had swallowed him up, there was nothing on the bench but the golden sunshine where he had been sitting. Considerably startled, I looked right and left and all round about, but there was nothing. If he had got up and gone away I ought to have seen him move, but there was no one to be seen. I was quite alone in the sunny silence, the trees standing without moving a leaf. Even the birds and bees seemed asleep.

I sat down on the little bench, doubting if the man had not been a dream, when my eye fell on the old town wall on the other side of the way I had come. Just opposite the bench was a large iron plate let into the stone of the wall. This roused me from my abstraction, and brought me back to my surroundings. I went to the old monument to examine it. With a queer feeling I read the epitaph of a man who had died in 1718, and was buried at that spot.

For a long while I sat under the old beech, hoping that the vision might return; and in all the following weeks I passed daily, early and late, through the churchyard, but never saw the least trace of him, nor could I ever hear of any other person having seen anything of the apparition. At that time I knew next to nothing of scientific spiritism, and all whom I told of this strange meeting laughed at me or looked as though they doubted my perfect sanity. Some said it must have been a waking dream or an auto-suggestion. But I remembered some other experiences I had had of dreams foreseeing the future and prophecies of deaths that came true.

Much later I came across an article by Sir A. Conan Doyle. I addressed a query to him, and received an answer from the editor of *PSYCHIC SCIENCE*, with whose kind instruction and help I am now a convinced spiritist and a member of the British College. I can doubt no more that I saw the image of a man of the eighteenth century sitting on that bench under the old beech tree.



## SOME THOUGHTS ON RE-INCARNATION.

One of the many quasi-inexplicable problems of Metapsychics is that in England and America the alleged communications by spirits nearly all deny re-incarnation, whereas in France and Italy they mostly affirm it. This is sometimes regarded as proof of the unreliability of all mediumistic "messages."

There is, however, one factor of the problem which is seldom taken into account,—the timelessness of our next evolutionary stage. If the interval between births may extend to 1,500 or 2,000 years, or may even not occur at all, it is at once intelligible (1) that communicators in touch with earth should know nothing of it; and (2) that *the interval* is what chiefly concerns us here.

It would be in accordance with the practical English mind that attention should be concentrated on the immediate and not on the remoter results of death. The immediate result is not affected by the more remote. We can therefore examine these latter with detachment which would be impossible if re-birth were (1) proved, and (2) immediate and a universal rule. As modern Spiritualism has revealed the existence of the soul as intermediary between spirit and body, and has reverted to the psychology of St. Paul—spirit the essential life, soul the essential person and body the material expression of the soul—so now it is claimed by Theosophy and by different schools of Occultism that there are seven principles in the human being. These are (1) the physical body and its odic emanation, (2) the astral body and the mental and causal factors, and (3) the spiritual soul, and the directing spirit. It will be obvious that this analysis, which may be correct, is far too complex to be received by the average man as revealing separate principles. For him it must rest on faith without experimental support. The threefold division, which need not be considered final, is as much as we can grasp for the present. It is in complete accord with Physics which regards all material changes as due to etherial energy, their vital change is produced by animated energy—the soul—this latter being the intermediate agent of the directing spirit. The *person* after death, is soul + spirit.

M. Lancelin, a life-long student of Metapsychics on the spiritualist side, published a book, *La Vie Posthume*, in 1922, to prove Re-incarnation. His experiments have apparently been entirely with sensitives peculiarly amenable to hypnotism: they are perhaps somewhat questionable for that reason, but are certainly worth consideration. He says, of the fifth hypnotic degree:

"The subject knows no longer who he is; he no longer possesses memory of his present life, and knows only his magnetiser and himself; but he no longer has direct sensibility, his sensation is that of his magnetiser, even when this latter is at some distance. His sensibility, which up to this degree, was exteriorised in concentric layers, now forms on his right a kind of bluish cloud, and then on his left another reddish cloud. On continuing the magnetisation these two clouds combine



into one, usually on the left of the subject. This condenses little by little, and ends by taking the form of the subject. This phantom is only visible to clairvoyants. Photography is very rarely effective. But on advancing the hand—with caution to avoid any essential organ—towards the place occupied by the exteriorised phantom, one receives the impression of penetrating a refrigerator.”

There is much in this experiment which is open to question, and I do not give it as exact, but only to show that there are deeper phases of hypnosis than are commonly received.

Many more reliable data on exteriorisation of the “double” are thoroughly substantiated. This is by far the most important of the phenomena which proceed from the medium direct without any apparent influence from the discarnate. There has lately appeared a study of *The Projection of the Astral Body*, by Messrs. Muldoon and Carrington. Myers also mentions several cases as preliminary to his study of apparitions of the dead, and links it up with these latter. He mentions it as the very climax of proof that the soul is the real person here and now, superior to the body, and not amenable to the laws of ordinary physics.

It would be hard to exaggerate the importance of this. It is so important that Sir Oliver Lodge starts with it as a postulate in his lecture to the S.P.R., published in the June *Proceedings*, when he says that all subsequent phenomena become more readily comprehensible to those who admit the constitution of Man as Body, Soul, and Spirit.

It is really the key to the whole of the metaphysical happenings, physical and mental. The “double,” the astral body, the *perisprit*, the etheric body, or, as I prefer to call it—the soul—is the intermediary between the directing spirit which cannot act directly upon matter, and is in indissoluble contact with the Cosmic Intelligence that stands behind all Evolution and makes the worlds. The spirit you may regard as an infinitesimal portion of the Power we call “GOD.”

I do not claim that this analysis is final, only that perception, sensation and intelligence are exteriorised. Probably the soul carries with it what may be called “a portion” of the spirit, while passive life remains in the body. These are experimental facts.

That this is so is well shown by Dr. Wiltse’s case, reported in Vol. viii., *Proc. S.P.R.*, and in Myers’ book, Vol. ii, pp. 315-322. After a few preliminary remarks, relative to the grave illness from which he was suffering, Dr. Wiltse writes :

“With all the interest of a physician I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. . . . I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time, the latter motion ceased, and along the soles of the feet beginning at the toes and passing rapidly to the heels, I felt and heard (as it seemed to me) the snapping of



innumerable small cords. When this was accomplished I began slowly to retreat from the feet towards the head, as a rubber cord shortens. . . . As I emerged from the head, I floated up and down laterally as a soap-bubble attached to the bowl of a pipe, until at last I broke loose from the body and fell lightly to the floor, where I slowly rose and expanded to the full stature of a man. I seemed to be translucent, of a bluish cast, and perfectly naked. This latter circumstance distressed me ; and to avoid the sight of two ladies whom I saw before me, I went towards the open door, and saw myself dressed. . . . I directed my gaze towards the bed, and saw my own dead body. It was lying as I had taken so much pains to place it, partially on the right side, the feet close together. . . . I turned and passed out of the door."

Dr. Wiltse then relates a number of mental experiences, including perception of certain things he did not know existed, but which were subsequently verified and found to be correct. At the conclusion of this astral journey he was arrested by a small densely black cloud, and when he regained consciousness, he was back in his own physical body.

This experience was at the end of a very serious illness, when he bade farewell to his friends and relations and thought he was actually dying.

In *Phantasms of the Living*, Vol. i, p. 104 to 109, it is recounted how Mr. S. H. Beard, when he retired to rest in his London house, determined to visit in spirit, the front bedroom of a house three miles distant, in which were sleeping his friends the Misses Verity. The next morning he was unaware of success or failure, but four days later he met the ladies, and the elder told him, without prompting, that on the Sunday night she had been terrified by seeing him in evening dress standing by her bed—that when the apparition advanced towards her she had screamed and awakened her sister, who also saw him. The gas was burning low, and "the apparition was seen with far more clearness than a real figure would have been." Three more similar experiments by Mr. Beard are reported, all of them successful, in which the ladies were not informed of his intention. He was never able to produce similar effects when awake. There are a large number of cases reported in *Phantasms of the Living*, some very well substantiated, of this kind. These, and the still greater number of cases in which the apparitions are of "dead" persons, are sufficient to prove that the intelligence and consciousness of a living person can be externalised and that this vehicle survives the change of death.

#### A TRUE GENEALOGY.

Having given examples of survival, we now come to the questions : How many of us survive ? and for how long ? Each one of us has two parents, four grandparents, eight greatgrandparents, and so on.



The figure shows five generations only. Carry this on to twenty generations, and the number of ancestors is  $(2)^{20} = 1,048,576$ . This would cover some 150 years, taking thirty years to a generation.

Taking the population of the earth at 1,500 millions and the historical period as 8,000 years, this would give 240,000 millions of births.

Are we going to suppose from the relatively very few cases of return that all these, mostly very little above the brutes, are surviving *somewhere*? Are we going to bring in the vast spaces of the universe to find a foothold for such vast numbers? These numbers, vast as they are, are but a small fraction of the "men" of prehistoric types.

If not, then either the undeveloped must die out to some "reservoir" of general life, or they must be reborn on the earth to which their characters would naturally attract them. Both hypotheses are probably true. Looked at from another point of view, the number of annual deaths is about thirty millions. Multiply this by 8,000 years of history, and we get 240,000 millions of deaths, plus the previously unknown number from the pre-historic ages.

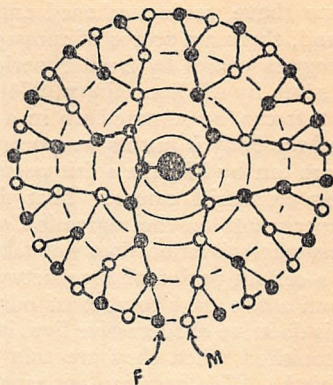
As to the former hypothesis, that many die out, we have some direct testimony that this is so. In the book, *The Result of an Experiment*, published by Simpkin, Marshall & Co., in 1909, by a lady and her husband, who decided to devote a certain time every evening to automatic writing and to persevere, *however unsatisfactory the result might be*, and carried this on for many years. There are 22 messages from persons known to them while in the flesh, 77 from messengers of the spirit-world, and 134 from strangers. Here is the fifteenth message from the latter:

"My ancestral hall is devastated. I am a wanderer, earthbound by all I gather for many hundred years. I am not happy. I am a ghost. I haunt earth still. I am not a spirit. I am unable to rise. (*Man or woman?*) A man, a warrior, very proud and very strong on earth, here dwarfed and small. I write because I am permitted, I don't know why. I am going."

(In another hand.)

"God is good. The spirit who wrote was a mere animal. He strangled his own spirit, and no new birth can come. He will haunt earth till earth dies, and he will dissolve into the elements when earth dissolves. . . ."

In all these 233 messages there is not one that mentions re-birth. There are many that speak of happiness and progress, and a few of the



A TRUE GENEALOGY.



type above, some awakened and some not. In France, on the other hand, there are scores of messages which distinctly teach that human progress comes by fresh experiences of earthly trials. This doctrine is given by M. Lancelin (p. 274) as under :

"It can be summed up in a few words :—The spirit is immortal, and the body is but its temporary vesture ; when this vesture has been worn out by life, the spirit passes to another body, which is born to a new terrestrial career. That this is true in principle is shown by experiments on the regression of memory of magnetic subjects ; but this transmigration does not take place immediately on death. There is a certain period of time between death and rebirth which may vary from a few days to ages of our time. . . . Many persons think that this doctrine of successive lives is recent . . . they are beyond measure astonished when they are told that the novelty was *the negation* of rebirth. This negation appeared at a relatively recent date, and when we show such persons textually, that all the civilisations from which our own proceeds, all the higher intelligences of all times, all the great religions which preceded Christianity, and Christianity itself in the first centuries of its existence, have firmly believed in re-incarnation as a natural and logical fact, and based their moral law on this theory, they are dumb-founded."

The theory of rebirth is supported by the many cases of abnormal children. Well-known instances are Mozart, composing a symphony at the age of five years ; Michael Angelo, told by his master Ghirlandazo at eight years, "We have no more to teach you." Pascal, at 12 years old, knowing the whole of the Euclidean geometry, and publishing at 16 years a work on Conic Sections ; Tasso versifying at 7 years ; Handel, who at 11 years had already composed three operas ; Condé at 14 years showing the most complete military knowledge ; Ericsson appointed draughtsman at 12, by the Swedish Canal Company, and twenty-one other cases of abnormal children who have shown extraordinary ability in music, mathematics, poetry and painting at ages which preclude normal acquirement of such skill.

In 1912 Dr. Calderone, editor of the Italian Review, *Scienza*, began as enquiry into the doctrine of rebirth. The questions proposed were as under :

I. What do you think on the doctrine of successive existences (re-incarnation) from the philosophic point of view, on its moral value and social importance ?

II. What do you think of this doctrine from the scientific point of view ?

1. Can you cite any well-authenticated facts concerning yourself or others ; or, if not facts, any far-off souvenirs, or vague sentiments which would support the re-incarnationist hypothesis ?
2. What is your opinion on recent proofs in favour of this hypothesis by recent psychological research, and more especially by studies of subliminal consciousness, supra-liminal consciousness, or the sub-conscious being ?



III. What is your opinion on the human character from the re-incarnationist point of view ; (a) do you think that it is entirely constituted by acquired factors, hereditary or atavistic ; or that it allows of a residue of innate qualities due to anterior lives ? (b) What do you think on the departures, often radical, met with between the children of the same parents, such as abnormal children ? (c) Do you find any difference between innatism in the sense indicated and that considered by such philosophers as Descartes, Leibnitz, Kant, and Spencer ?

(2) Do you think that re-incarnation is governed by evolutionary principle ?

(3) Do you think that the usual forgetfulness of all that is connected with anterior lives is an objection to re-incarnation ?

(4) Do you find the Christian Church favourable or unfavourable to that doctrine ?

A very large number of answers were received, some being from Maxwell, de Rochas, Bonnaymé, Morselli, Geley, Jollivet-Castellot, de Fontenay, Piobb, Marc-Haven, Darget, Flournoy, J. Bois, and the doctors Samona, Moutin, Joire, Bonnefon, Hyslop, L. Danis, Ferrua, C. de Vesme, Schleiden, Delanne, Duchatel, and others.\*

The whole question has now been revived by Mr. Shaw Desmond in *The Link*, a journal for the study of superphysical science, psychology, philosophy, and mysticism. The case has been reprinted in *Light* of October 26th, 1929, from which we take the following data.

Dealing with precocity, he says :

"There are, so far as I know, only three main explanations of genius and precocity current.

"The first is re-incarnation, with its accumulation of experiences in other earthly lives. The second is 'direct inspiration' by the spirits of those who have gone before. The third, or 'scientific,' is that of a sort of universal telepathy which seeks (as it seems to me quite vainly and superficially), to 'explain away' any occult theory, stating that the human mind is 'wirelessed' with every other human mind. Hence the precocious knowledge of a young Mozart, or a Korngold, or a Mischa Elman."

He follows with several cases, one of them from *The Soul of a People*, by Fielding Hall, that of a little girl who told Fielding Hall of her previous incarnation as a man who ran a marionette show. She had been married four times in that masculine incarnation, and added very minute particulars of that "life." To test her story, marionettes were brought to her, and, though a child, she handled the dolls like a trained showman, and even repeated some of the dialogues in marionette plays. "Every word the child had spoken concerning her career as a man was found to be true."

Mr. Desmond tells us that he has had laid before him the sworn statements by living people—magistrates, lawyers, and medical men—who confirmed much the same as the little girl in half-a-dozen cases.

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\* *La Vie Posthume*, p. 309.



He mentions the signed statement of a transport engineer who claims to remember his past lives. He recalls being married to a Greek girl in 390 B.C., and coming out of a temple while children scattered flowers before them. His next incarnation was in the eighteenth century, over 2,100 years later, when he was killed at the battle of Leipsic, aged 21.

Another case he cites is that of a man who remembered his name as a member of a London Club in the eighteenth century. "He went to the club, searched its records, and found his name exactly as it had come to him."

Mr. Desmond says he himself has, through childhood, had memories of two other lives, one in Rome, the other "a mere fragment of a re-incarnation a thousand years later, as a Viking." This last, by an extraordinary occurrence, he was able thoroughly to check.

He tells how when resting in San Antonio, Texas, after a strenuous lecture tour, he had an irresistible impulse to write down his memories of the days when he was an Irish gladiator in the Roman arenas. He resisted the urge, but finally sat down to a hard ten days' job. Within that period he wrote nearly three parts of his long novel, *Echo*, the words pouring out of him faster than he could put them down.

To Shaw Desmond the only theory that seems to fit all the facts is that of re-incarnation. He concludes :

"Even our wildest and widest speculations about life and its evolution will one day be found to have fallen short of the irrefragable fact. We humans in that little gap between one birth and another that we call 'life,' whether those births be here or elsewhere, see no more of the Future and of the Explanation, than a fly creeping round the inside of a bowl sees of the phenomenon of existence."

It is to be noted that neither he nor any other has any memories of the immensely longer periods passed in the "astral." *Light's* attitude is non-committal, as is our own. The facts are too limited for a generalisation. But if the interval may run to a thousand years or more between births, the important thing for us is not whether re-incarnation may or may not be true, but what is our lot in the intervening times. For that we have ample guidance, which may be summed up in two words, Monotheism and Rectitude. The first because any theory other than that there is a Mind behind Evolution must inevitably lead us into a quagmire ; and the second because all human experience shows that right action alone can bring peace and happiness to the world.



## RECEPTION TO DR. AND MRS. CRANDON.

The reception to Dr. and Mrs. Crandon was arranged by the L.S.A. to Dr. L. R. G. Crandon and Mrs. Crandon on Tuesday, December 10th, at the Kensington Town Hall. About 1,300 arrived to do them honour, among them the chief representatives of Spiritualism in the South of England. The Vice-President of the L.S.A., Dr. R. Fielding Ould, introducing Dr. Crandon, said that his visit is a private one, and not intended for the Press. He gave cordial testimony to Sir Arthur Conan Doyle, that veteran spiritualist who is now recovering from overwork in the cause and could not be present that evening. He had much pleasure in introducing Dr. Crandon to an audience which had long appreciated his unselfish devotion to truth with the aid of his admirable wife. He also admired the high line Dr. Crandon had taken in dealing with the scurrilous attacks in the Press. The Press is not interested in psychic matters and reference to them should be avoided. They are almost invariably mis-informed.

Dr. Crandon, after stating his warm appreciation of British hospitality, went over the whole history of "Margery's" mediumship. He said that this began with simple table-tipping. They had a large circle and gradually eliminated unsympathetic sitters till they had a serious and thoughtful circle with whom they continued to work for six years. Accusations of fraud were made and "Margery" was credited with wonderful skill in conjuring tricks which were totally foreign to her powers. Her brother Walter then took control; and developed the physical phenomena till he had sufficient power to use these as demonstrations of his own personality as independent of the medium. The thumb-prints with which all present were familiar were taken in circles where 60 people were present, and also when the medium, under severe physical control, was entirely alone. They had over 70 such imprints taken under all possible conditions. Sceptics called this "entelechy," as if that word explained the fact. Walter carried out the experiments as if he had a definite purpose in view—the physical phenomena, though the lowest form of spiritualism, were developed till they could be used to demonstrate an independent will. Mental phenomena then followed, verses and independent voice. This came at first in hoarse whispers and gradually increased in strength. Mr. Malcolm Bird held his hand over Margery's mouth and nose and declared that the condition around his hand gave him an eerie feeling. Mr. Eric J. Dingwall, after a similar experience said, "How do I know she does not speak through her ears?" A sample of the fatuous objections made.

The present perfection of the manifestations was distinctly due to the long and patient repetitions of sittings with the same circle of congenial sitters. The Chinese writing was a peak phenomenon of mental control.

Dr. Schiller said a few words in confirmation of the supernormal character of the phenomena he had witnessed, and said that much more remained to be investigated.

Dr. R. Fielding Ould proposed a vote of thanks to Dr. Crandon and Margery, which was carried by acclamation. Margery, with charming modesty, rose and bowed her thanks.



Dr. and Mrs. Crandon were entertained at a friendly lunch at the Criterion Restaurant on December 10th, by the Council and Hon. Members of the British College of Psychic Science.

Mrs. de Crespigny presided, and in greeting the guests, read apologies for absence from Sir Arthur Conan Doyle, Mr. J. Arthur Hill, and Mr. Dennis Bradley.

The following message from Sir Arthur :—

“ I wish I could have been with you, to join in your welcome to the bravest woman and the most self-sacrificing man in America,” was endorsed with acclamation by the gathering.

\* \* \* \* \*

Dr. and Mrs. Crandon have had a series of successful séances at the rooms of the S.P.R. We understand that the supernormality of certain results has now been admitted; but we are not at liberty to publish anything that occurred. That will, for the next six months, be the property of the S.P.R., to whose courtesy we are all indebted.



## NOTES BY THE WAY.

The meeting at the Albert Hall on Armistice Sunday carried on the successful tradition of these gatherings, and the organisers, the officers and Council of the Marylebone Spiritualist Association, can again be congratulated on the excellent arrangements. The presence of Sir Arthur Conan Doyle, following immediately on his return from a visit for lecturing purposes to the capitals of N. Europe, was appreciated, and his few earnest words reminded the vast audience of the great work accomplished by the Spiritualistic Movement, and the work yet to be done, as token of our remembrance of those who gave their lives in the war.

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Another splendid gathering was held on October 13th at the Queen's Hall, which was nearly filled to capacity. This was arranged by the Survival League, whose Hon. Secretary, Mrs. Dawson Scott, achieved in this meeting a long felt wish to bring various elements together on a common platform to testify to survival of bodily death.

Mr. H. Dennis Bradley presided and Mr. Oliver Baldwin and Mr. De Vere Stacpoole appeared on a Spiritualistic platform for the first time. Mr. Baldwin's contribution was marked by sincerity and dignity.

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The College Chairman, Mrs. Champion de Crespigny, has been giving very full service to our facts during the autumn. She was the speaker in November at the great monthly rally, arranged by the Manchester group, which is held in Ardwick Theatre, and also spoke at a meeting arranged by the Ipswich Psychic Research Society. In addition her pen is responsible for an excellent article in the "Sunday Graphic" of November 3rd, in reply to the Curate of Kew's previous article, in which he remarked "I cannot think that human beings, when released from the material, and having set foot on another rung of eternal progress, are going to return simply to say and do the fatuous things that are recorded of them." Our Chairman, instead of pointing to the amount of excellent matter received psychically, says wisely, "But why, only because they have put off the flesh, should persons, who have been quite ordinary, and possibly commonplace here, speak or act like arch-angels or learned professors in their new conditions." It is the unique contribution of our philosophy that we stand for a steady progression which inspires hope in all. The "Sunday Graphic," following Mrs. de Crespigny's lead, secured an article on November 17th, from Will Goldston, President of the Magicians Club, which makes a handsome acknowledgment of the reality of psychical phenomena, levitation, clairvoyance, automatic writing and direct voice, all of which he has experienced personally, under irreproachable conditions. We are getting on when the magicians are with us!

"My Life's Most Amazing Experience" is the arresting title of a recent article in the "Daily Express" by Geoffrey Gilbey, a racing expert. In graphic language he tells of a chance interview with a medium, un-named, in which, to his amazement, he was put in touch with a personal friend, the late Keble Howard, in such an arresting way that he could not but acknowledge the reality. Mrs. Keble Howard very kindly gave him permission to publish the incident. Such men of the world as Mr. Gilbey, whose outlook is purely rationalistic, may



indeed regard it as an amazing experience. At our recognised centres it is happening daily, in dozens of instances, but of this fact the journalist is usually quite ignorant.

Mr. Shaw Desmond has also contributed an article to the "Sunday Graphic," from which much correspondence has followed, and to "Britannia and Eve" for November, he contributes an illustrated article under the title "Give us back our Dead," in which he offers evidence for survival which has convinced himself and others. The article is illustrated by photographs supplied by the College, to whose work the writer makes sympathetic and appreciative reference.

Continuing his public support Mr. Desmond met Mr. Chapman Cohen, editor of the "Freethinker," in debate on Spiritualism at Caxton Hall on October 25th. The pity is that in these debates one side is usually well informed and the other side ignorant—which makes debate well-nigh impossible.

\* \* \* \* \*

Even if we sometimes find it difficult to bring home the reality of the phenomena of the séance room to scientific investigators, spontaneous psychic happenings are continually offering objective witness to the facts. At a recent lecture under the auspices of the National Laboratory of Psychical Research, Miss H. Kohn, B.A., a lecturer at a College in Poona, gave an account of Poltergeist happenings in her sister's home in which she is a resident, which have extended over six years. The fulcrum of the disturbances appears to be the psychic bodies of two Indian boys, adopted by her sister. I had a personal talk with Miss Kohn on the subject, remembering that her sister had written to the College for advice on the matter a year ago. In comparing notes we found a repetition in the Indian surroundings of much that had been experienced at the College when the girls "Hanni" and "Gwen Morley" were under our close observation. These happenings are objective with startling physical effects, untraceable to material action. They take place in full light and in full view of onlookers. If a materialistic world needs tangible proof of supernormal action, it can certainly have it when "poltergeist" is at work. It is hoped that one of the lads may visit the Laboratory next spring for observation purposes.

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Rudi Schneider is also engaged by Mr. Harry Price for a series of scientific tests of phenomena. Such testing is a very hard business and demands its toll from medium and from workers, but if its severity breaks down the wall of scientific prejudice in Britain, then we may be grateful to those who undertake it.

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A newly-formed Psychical Research Society at Oxford University, under the presidency of Sir Charles Oman, M.P., makes both our leading Universities in the front line on this matter.

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Dr. Schiller, of Oxford, recently paid a return visit to Boston to study the "Margery" phenomena.

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A meeting was called at the Friend's Hall, Euston, on Thursday, November 21st to hear Sir Oliver Lodge on the "Inferences of Demon-



strated Survival in Science, Philosophy and Religion." Dr. Fielding Ould, Vice-President of the London Spiritualist Alliance, occupied the chair in the regretted absence through ill-health of Sir A. Conan Doyle. An audience of over 1,000 persons listened attentively to the address which will be published in booklet form by the L.S.A. The substance of Sir Oliver's lecture will be found in his book "Phantom Walls" which we have the pleasure of reviewing in this issue.

The fine portrait of Sir Oliver in our present issue will be valued by our readers.

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The second report of the "James R. Hyslop Foundation," of New York, the President of which is Dr. Titus Bull, M.D., gives cheering news of steady progress in good work in cases of psychic obsession to which the society addresses itself. An endowment of 250,000 dollars is aimed at to provide a centre where patients can be housed and cared for. Dr. Bull has the following sensible words on obsession in the report:—

"Many patients come to us with a wrong idea. They seem to feel that if they are obsessed and we have the power of the spiritual realm at our command, it ought to be a simple matter to make them well. That is entirely wrong. It is true, however, that patients are psychic sensitives. It is equally true that obsession is only part of the problem. When an individual receives a great shock, or a series of minor shocks, a change takes place in his nervous system, the effect of which is tantamount to a short circuiting of that system. It is this change in the nervous system which permits of the psychic invasion. Very often such an individual never suspected that he possessed a psychic faculty until he began to experience symptoms superimposed by undeveloped obsessing entities. Unless that abnormality in the nervous system is corrected and fortified by a re-education of the individual along radical lines, we do not feel that a patient is safe from a relapse of the former condition. It is only psychic energy properly directed, that can correct this abnormality. This takes time, and the length of time taken depends largely upon the duration of type of illness, and also upon the individual under treatment. Thus you see it is not the simple matter some may think. Furthermore, our method of treatment involves the use of psychic trained instruments."

We admire Dr. Bull's courage in the face of medical opinion not too sympathetic to these new methods.

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The photographs in the present issue, of Dr. and Mrs. Carl-Wickland of Los Angeles, engaged in the same beneficent work, will interest our readers.

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"The National Spiritualist" (Chicago), of October 1st, notes the complete freedom for the practice of spirit healing from licensing through the Copeland measure, which has passed Congress. The act to regulate healing and compel registration of unorthodox practitioners, stipulates that "the Bill will not prohibit the practice of those who believe in other methods of healing than the prescribing of medicine or the performance of surgical operations. Instead, it specifically authorises the practice of so-called 'drugless' methods of healing." In other



words the object of the proposed legislation is not to give any monopoly to what are known as "medical doctors," but "to afford ample opportunity, without discrimination, for *practice of any system* provided only, that the practitioner shall have such adequate knowledge of the human anatomy and other basic sciences, *and of his own particular method of healing, as is necessary to protect the public against injury and fraud.*" A licence and legal registration is required for all such healers, but not for those who practice religious healing. The terms of the act shall not apply "*to persons treating human ailments by prayer or spiritual means as an exercise or enjoyment of religious freedom.*" There will, no doubt be abuses of this great freedom, on the other hand, the States are honeycombed at present with unorthodox medical practice of all kinds, used and supported by the general public, and this has created a demand for legislation. May we hope that in Great Britain one day, a similar measure for spiritual healers may give them freedom from anxiety regarding their work.

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We regret to note in the same journal, the passing of Otto von Bourg, in September. A well-known clairvoyant in London, for many years, he went to the States during the war, and associating himself with the National Spiritualist movement, became one of the leading public demonstrators, pastor of a Church in Minneapolis and President of Minnesota State Convention.

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The College has to thank Mr. G. R. S. Mead, the editor of "The Quest," for kindly presenting 25 lantern slides of materialisation phenomena, made from original plates used in experiments by the late Baron von Schrenck Notzing with the medium "Eva C."

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Mrs. Hewat McKenzie wishes to thank the many at home and abroad to whom she could not write personally, for their messages of sympathy to herself and family.

\* \* \* \* \*

The Council expresses its thanks to the following members and friends for help towards General Funds during last quarter:—

	£	s.	d.
A member "B" ... ..	1	1	0
Mrs. Baillieu ... ..	1	1	0
Mr. E. M. Bowman (in appreciation of College help) ...	18	17	6
Mr. W. Hadley (in memoriam) ... ..	2	2	0
Mr. A. Heathcote ... ..	0	10	0
Mr. J. Sandison ... ..	1	1	0
	<hr/>		
	£24	12	6



## BOOK REVIEWS.

## PHANTOM WALLS.

By Sir Oliver Lodge. Hodder and Stoughton, 250 pp. 5s.

This book reached me just as I was finishing Mr. Lytton Strachey's "Eminent Victorians," with its delicious and deadly irony on the Christianity of the Victorian Era which saw the General Council at Rome in 1870, and the declaration of Papal Infallibility proceeding from the most literal interpretation of the Bible, and the institution of Roman Catholicism as the ideal Revelation of God. It was a lightning flash on the contradictions of the practical Victorian mind, revealing it as no other book known to me does reveal it. To that mind, Science was practically unknown. To turn from the panorama of logical contradictions to "Phantom Walls" is to step into a new world in vertiginous contrast with the Victorian age. In the first place the new aspect is founded in pure science, but a science which is no longer limited by Matter and Energy, but includes the directing function of Mind.

By the discoveries of the electrical nature of the atom Matter has been displaced from its position of fundamental reality.

"The attempt to visualise reality, to express fundamental things in terms of anything apprehensible by the senses, has been largely given up. It seems to be generally agreed that our physical perception of existence is but a shadowy phantom of reality."

"Yet the mind of man tries to penetrate the illusion and get to the reality behind. It refuses to be limited by sensory experience; it seeks to break through the phantom walls."

It would seem at first sight an ambition impossible to realise that average men to whom differential equations are meaningless and  $G_{\mu\nu} - \frac{1}{2} g_{\mu\nu} G$  is unintelligible, should be led through these phantom walls to a reasonable and comprehensible understanding of truth. Yet this and nothing less is what Sir Oliver has undertaken and accomplished.

The statement of the Higher Physics is merely introductory. The interest of the plain man in Religion is connected with the conviction of the reality of a spiritual world and the further conviction that humanity can get into touch with it.

"The beauty of the material world is one of the revelations to which all are more or less accessible. The law and order ruling throughout the universe, the same laws holding on its remotest star, showing that it is all dominated by one supreme Mind, is another of those revelations. And the Christian religion insists that this dominating Power, though so vastly superior to anything that humanity can imagine, is not aloof from it, but enters into the storm and stress, is continually influencing, though not compelling, the free agents of many grades, some incarnate in material bodies, others emancipated from the flesh but still continuing, helping them in their difficulties, sympathising with their temptations, suffering in their pains, and imbuing them with a hope that, in spite of the puzzles and complications, there is an ultimate outlook beyond their present imaginings, that in fact the universe is dominated and controlled, not merely by a mighty Power, but by what is authoritatively represented as the loving heart of a Father."

The possibility of survival from a scientific point of view is the next chapter. "Science is, or ought to be, a study of Reality wherever it is to be found." But ordinary materialistic science repels the study of Consciousness, and makes it a kind of illusion or epi-phenomenon. Sir Oliver conceives it as displayed and manifested by chemical processes, but transcending and outlasting these, belonging to another order of existence, but not limited by, or co-extensive with it. What survival means, and what its implications are, may still remain to be ascertained, but there is a *prima facie* case for investigation.

The materialistic objections and difficulties are treated sympathetically, as we should expect, but it is pointed out that radiation into space is one of the



main subjects of interest to the physicist, and that study leads to the inference that :—

“The deflected movements and revolutions of the heavenly bodies are due to the state of space around them ; and by studying their deflected paths we have learnt something about the condition which causes them.” Light is not something in the candle, but something which emanates from the candle and goes away into space. Mechanism is a reality, but not the whole reality—it needs guidance and that guidance comes from immanent Mind.

The real difficulty is, it seems to me, quite easily stated. Till the atoms were formed in the glowing electrons of the nebula these were a non-material world, not amenable to all the laws of matter. As soon as the atoms were formed the laws of ordinary physics applied to them. There is, therefore, in some sense a dualism ; in the one case all our physical laws apply ; in the other they do not. We are normally so accustomed to the laws of matter that we find a difficulty in going backwards to the pre-material stage. And those on the further side who are in pre-material conditions cannot enlighten us because there are relatively very few who have the equipment of physicists.

Many problems are raised by the idea of survival. “Not only from every star and every fire, but from all objects without exception, there is a constant interchange of energy between ether and matter. . . . This interchange constitutes the whole activity of what we observe ; and the energy is never destroyed. Is it the same with life ? What do we mean by “survival” ? We mean the survival of personality and character. This seems to touch our present life very closely. “If it is a very minute fragment of personality then its survival will be minute and fragmentary.”

If we would progress, we must develop personality ; and that can be done only through Monotheism and Rectitude. This was the original and fundamental idea of the Hebrew Revelation. The Christian concept explained and developed it. Monotheism, because the fundamental truth is that all realities proceed from and by the Divine Spirit. Rectitude, because the doing as we would be done by is the one line of conduct which is understood by all men. Sir Oliver concludes his chapter in the following words :—

“Nor have we any right to turn down actual evidence because of our irrational and perhaps superstitious pre-conceptions . . . Cold-blooded direct evidence is vouched for, and this it is which must be examined without prejudice either way. And this it is which will ultimately convince all humanity of the truth of survival, and incidentally will in the long run enable us to realise more clearly what survival means, what physical mechanism is associated with it, what is its scope and how far it extends, and what bearing it has on the ultimate problems of reality.”

After advising people not to touch the subject unless they are serious, sane, and level-headed, he gives instances of the kind well-known to all spiritualists. We must now take leave of this thoughtful and stimulating book. It is written in simple language, and should be of the greatest assistance to clergy and laity alike, and not least to spiritualists who may be disposed to ignore the real bearing and perplexities of the phenomena for which they stand.

S. De B.

#### THE DIFFICULTIES OF MEDIUMSHIP.

The October, November and December issuer of the “*Zeitschrift für Parapsychologie*,” published in Leipzig, and the most widely read German publication, contains the record of the series of sittings held by a group of German investigators, with George Valiantine, the voice medium, who accompanied by Mr. and Mrs. Dennis Bradley, and Mrs. Valiantine, visited Berlin for this purpose for fourteen days, in May of this year, when a series of twelve sittings were held. Our readers are probably already familiar with Mr. Bradley's account of his experiences with the group, as recorded in “*Light*,” in recent issues.



Dr. (Med.) Walther Kröner, a homœopathic doctor of Charlottenburg, long interested in psychical research, claiming to have considerable experience in physical phenomena, is the reporter of the series of sittings which were held in the home of Frau von Dirckson. The whole report has also been published as a separate reprint by "Parapsychologie."

Among the group of investigators at various sittings in addition to Frau von Dirckson and her private friends, were Dr. Quade, Dr. Schwab, and Dr. Schüppe. Professor Hans Driesch attended one sitting.

In his introduction to the report, Dr. Kröner sketched his interest in psychical phenomena, his association with various well known Continental investigators and mediums, his own and his friends' deep interest in the records of "voice" phenomena provided by Mr. Bradley in "Towards the Stars," and in "The Wisdom of the Gods," and the eagerness with which they looked forward to the visit from George Valiantine. He then details his own disillusionment as to the genuineness of the phenomena after the first two sittings, how notes were compared with other sitters, and how from that moment the group became a suspicious entity—watching for discrepancies in the mediumship, and setting up standards of their own for judgment. Unfortunately, in this series, Valiantine was unable to produce those valuable personal tests which have made his work famous through the records of Mr. Bradley, and others, and this is considered a most damning fact by the Berlin investigators, and added to their suspicion. To me, this is as it should be, and tells in the medium's favour. From my first study of Valiantine's mediumship, I recognised that he was one who gave his finest evidences when associated with a home group, and was at his worst when in the presence of a group of so-called researchers. His experience with the S.P.R. in London and now in Berlin demonstrate this, as against his successes in Mr. Bradley's home, and with Judge and Mrs. Cannon in New York, where a regular group supported him, and where the famous Confucian communications, in the presence of Dr. Neville Whymant, the Oriental scholar, were received. As I pointed out, a suspicion developed at the first sitting in Berlin, and the investigation might as well have finished up then. Mr. Bradley, himself aware of this, desired to break off the series after the third sitting, and at a private sitting with Valiantine's guides, this was suggested, but he yielded to Frau von Dirckson's request to continue. I am sure the Berlin investigators were quite honest, but their ignorance of voice phenomena, and their disappointment at no control conditions, being provided nor any light allowed, and the absence of evidential matter, put everything that happened in a wrong light. The medium agreed to control if the sitters were also controlled, but this was not accepted by them. "Nothing happened that could not be imitated quite easily," declares the report, and sworn testimony from half-a-dozen sitters that they were convinced no true mediumship was exercised, is added. A hand is seen and the coat sleeve attached to it, by some light allowed in the room at a private sitting; the conclusion by the sitter is that it is the medium's hand. I have on many occasions with Frau Silbert, seen and felt a warm living hand while both her hands lay before me on the table in good light, and many testimonies support my own that with her and other physical mediums, independent hands, but all more or less near to, and connected with the medium, have been seen under the best conditions that could be devised. The report is valueless, because the conditions which developed made the medium's best work impossible, and unfortunately, unless with a medium who is able to give a long series of experiments to the same group, and can adjust himself slowly to a definite set of conditions or attitude of mind in the sitters, the best results are only evoked by complete trust and sympathy. Such trust and sympathy does not preclude the maintenance of the most rigid control. Mr. Stephan Ossowiecki, one of the very best clairvoyants now living, has said, "The lucid state sometimes arises in a few minutes, sometimes it takes hours of waiting. This depends largely on the surroundings; scepticism, incredulity, or even attention too much concentrated on my person, paralyses quick success in reading or sensation."

"When you were present at the séance given in the Warsaw Metapsychic



Institute, I am sure that the speed and ease with which I read the letters were due to the sympathetic attitude of those there present favouring me."

The clairvoyance of this Polish gentleman who is not a professional medium, has been so fully proved that even the most resolute sceptics have abstained from any attacks upon him. The above passage will be found on page 67 of Dr. Geley's "Clairvoyance and Materialisation" (English translation).

The results must have been disappointing to the Berlin group, the whole report breathes this, and on the other hand, just as much, if not more so, to the medium and to Mr. and Mrs. Bradley, who accompanied Valiantine as evidence of good faith, and with the desire to add their strength to the sittings. It is one of the sad chapters of mediumistic investigation, and reveals to us how very little we know of the real causes of success and failure.

On leaving Berlin, Mrs. Bradley and Mr. and Mrs. Valiantine went on to Genoa to sit with members of the Centurione group, and whether they carried with them something of the atmosphere engendered in Berlin is not known, but criticism developed there also in a group composed of people who, unlike the Berlin group, knew a good deal about "voice" phenomena, indeed had developed their own powers through the inspiration and assistance given through Valiantine's guides two years earlier. Again, we regret that seeming sincerity on both sides had no better fruit than controversy.

Subsequent sittings in Venice under the care of Signor Bon, recovered the balance, and evidential matter and successful cross correspondence with the "Margery" group in Boston, was achieved.

Mr. Valiantine subsequently returned to England for a series of private sittings, of which we have no report.

Some students may regard these critical reports as painful and unnecessary, but if truth is to declare itself, all aspects must be canvassed. The medium and his sponsors offer themselves for service on the strength of good work done elsewhere, but mediumship is more sensitive than anything we know, and is dependent not on the medium alone, but on the combined conditions provided by medium and sitters. The combination, different in each case, fails to act in some instances and is successful in others, and any proved mediumship which fails in a given instance must be judged over a series of results if we are to be absolutely fair.

B. McK.

#### COMRADES ON THE HOMEWARD WAY.

By Helen Alex. Dallas. Collins. 320 pp. 21s.

When some years hence, the majority of intelligent persons are as definitely convinced of survival as was F. W. H. Myers, the work done by such pioneers as Miss Dallas will be given its due place. Her books, written with as much insight as tolerance, will have contributed in no small degree to the victory which will be that of the undogmatic Christianity of Christ. About half of this volume deals with the work of F. W. H. Myers, first on this side and then on the other side of death.

He was born February 6th, 1843, and died January 17th, 1901. From 1870 onwards he worked unremittingly at the task he had set himself, "an enquiry based on the presumption that "if a spiritual world exists, and if that world has at any time been manifest or even discoverable, then it ought to be manifest or discoverable now." His work was summed up in his book, *Human Personality and its Survival of Bodily Death*, published posthumously in 1903. Stainton Moses, of whom he says "I personally regard his life as one of the most noteworthy of this generation," was a reserved, sensitive man who could not himself have blazed a trail for future students. Myers, on the other hand, was devoid of any abnormal psychic faculty. His task was to sift evidence; to amass and co-ordinate facts.

The first incident in this connection was a message received by Mrs. Holland, which is as follows :—



F.  
 Friend while on earth with knowledge slight,  
 I had the living power to write  
 Death tutored now in things of might  
 I yearn to you and cannot write.

17/

It may be that those who die suddenly suffer no prolonged obscuration of consciousness, but for my own experience the unconsciousness was exceedingly prolonged.

/1

The reality is infinitely more wonderful than our most daring conjectures. Indeed no conjectures can be sufficiently daring.

/01

But this is like the first stumbling attempts at expression in an unknown language imperfectly explained so far away so very far away and yet longing and understanding potentialities of nearness.

M.

The initials are, of course, those of Myers, and 17/1/01 is the date of his death.

An elaborate experiment was planned by the S.P.R. : A message was addressed to Myers in Latin, and communicated to him through Mrs. Piper (enunanced) who had no knowledge of Latin. Its last clause ran "Try to give to any two automatists two different messages, between which no connection is discernible, and then to a third automatist, a message which will reveal the hidden connection."

This initiated the cross-correspondence which Miss Dallas gives in chapters v to ix inclusive. Those who wish to get the full value of the testimony will be grateful to her for the clear succession of dates which enable us to test the independence of the messages, and the intricate classical references which it contains. Those who have the patience to do this can hardly fail to be convinced that Myers' mind was really at the back of these scripts.

Chapters xiv to xvii contain numerous instances of convincing communications of the ordinary type, and from thence to the end of the book, some problems are considered which agitate many minds at the present day : For instance, "Does this study make people happier?" Miss Dallas is too kind to treat this question with the scorn it deserves ; but she says, "To a student the first aim is not to find out what will make for happiness but to learn the *truth*, just because it is the truth. . . . Christ told us that the truth should make us *free*. He did not promise that the *immediate* effect would be to make us happy. . . . Yet Myers had written "The reality is infinitely more wonderful than our most daring conjectures" and another message ran "I don't care for material things now, our interest is much greater." (Proc. S.P.R., Vol. vi.)

This is explanation enough why no enlightenment is given on physical processes ; where there is no "Matter" interest has collapsed. It is often alleged that nothing of value comes through from the further side. Is it of no value to know for certain that life enters on a new phase ?

Is it valueless to know that there is endless evolution in wisdom and love ? "Their loves of earth persist ; and most of all those highest loves which seek their outlet in adoration and worship . . . Has any scheme yet been suggested so profoundly corroborative of the very core of the Christian revelation ? Jesus Christ "brought life and immortality to light." By His appearance after bodily death He proved the deathlessness of the spirit. By His character and His teaching He testified to the Fatherhood of God. So far then as His unique message admitted of evidential support, it is here supported. Is this of no value ?

In short, this book is one of those which should convince the sceptic, and it will certainly reinforce and clear the minds which are still in uncertainty regarding the logical grounds of their beliefs.

S. De B.



## OUR SIXTH SENSE.

By Professor C. Richet. Translated by Fred Rothwell. Rider and Co. 226 pp. 7s. 6d.

In the Introduction to this book, the distinguished author says, "Human intelligence is acquainted with realities which cannot have been revealed to it by our ordinary five senses."

Therefore, he concludes that "there is a sense whereby these realities may be known." He confines himself solely to facts, without claiming to go down to their ultimate causes. This very modest purpose is fully carried out in this book which is a valuable summary of the facts which prove the existence of a faculty latent in the human mind.

That we are surrounded by vibrations some of which stimulate ordinary sensibility, while the rest do not, is obvious from the current wireless telegraphy and broadcasting.

Professor Richet gives seven instances to show that in cases like that of Mr. F. Wingfield, that some vibration or other of unknown nature has impinged upon the mind of F. Wingfield and set functioning his sixth sense. Under the heading *Collective Veridical Hallucinations* and *Monitions Other than those of Death*, he gives nine more cases more or less of the same kind.

Under the heading *Experiments which Establish the Reality* there is a large mass of experimentation from which I will cull one.

After hypnotising a girl of 19 at the Hotel-Dieu Hospital, he asked her the name of a young man with him. She replied laughingly, "How can I know his name?" I told her to try and read it. She said, "There are five letters (1) H (2) E (3) I cannot see (4) R, and the (5) N." The name was HEARN. A number of experiments with drawings follow, and there can be no doubt that some of these are conclusive of the existence of a hidden mode of human sensibility. That there is "a mysterious sensibility which reveals to us (imperfectly and in a few fleeting moments) a fragment of reality" may be taken as proved, but it implies that this sense is stimulated by unknown "vibrations." This is probably true, but there are others.

A professor of Physiology naturally thinks along his own lines, and for the limited task he sets himself he proves his case. But there are other cases such as prediction and supernormal photography which do not come within the reference. On p. 49 Professor Richet says:—

"Another audacious hypothesis has been advanced. It has been supposed, though without any proof, that each individual possesses an astral body, and that the astral body (?) of the person who dies transfers itself to some point in space and contacts the mind of the sensitive."

The experiments referred to in Myers' *Human Personality* and in Muldoon and Carrington's *Projection of the Astral Body* do constitute very strong arguments for the real existence of this "astral body" (or, as I prefer to call it—the soul) and its independence of the material body. To the sensibility of this soul we may refer many of the experiments which demonstrate the existence of the Sixth Sense, which does not depend on any special nerves.

S. De B.

## FOUR MILES FROM ANY TOWN, AND OTHER VERSES.

By David Gow. Cecil Palmer. 3s. 6d.

These admirable verses are an excellent illustration of the peace of mind which comes from the knowledge that this life is but an episode in the continuity of existence. They will enable many to share in the glow of that consciousness which lightens the cares of life.

"Is it so sad that our days are flying  
That life is brief as a morning flower?  
Waste is the breath we spend on sighing  
Grief but lengthens the painful hour,  
The years elude us beyond our capture  
But as we fill them with work well-planned,  
We sow a sleep and we reap a rapture  
And only the spirit may understand."



## SPIRITUALISM, WHAT IS IT ?

By P. B. Beddow, 46, Anerley Station Road. 1s.

This is one of the little books which can be heartily recommended to the simple mind which will pass by all scientific demonstration. Not that it is opposed to any, but it is written in simple fashion for everyday folk. Here is a summary :—

"There are some people who ask if Spiritualism is a religion . . . If by that term they suggest a set of beliefs, teachings and ritual, my reply would be 'No.' But if they mean some vital living thing that will help them to the better understanding of God's Truth, His laws, His creation, His Being, His Purposes, the high destiny of the human race and the road to its attainment, I would say distinctly 'Yes.' Many prefer to look upon it as . . . a real pillar of support to Christianity. But I would go further, and claim that in true Christian Spiritualism we find nothing less than the pure Christianity of the first and second centuries."

## CREATIVE CONSCIOUSNESS.

By Kate Simmons. Rider and Co. 144 pp. 3s. 6d. net.

This is a book by a mystic, and therefore contains much that is universal and not easy of assimilation. But given that Eternity and Time are not distinct, but are fundamentally one, both are working in co-operation for the individual and the universal good. It is this outlook which should come fairly easy to the spiritualist who realises that Spiritualism means or should mean just that,

"When you come to everlastingness you come to the spirit, the principle, and the true substantiality, from which are manifest the true interior, the exterior, the soul and body."

"Thus soul and body in union harmonising with the spirit, become its perfect manifestation. But we cannot adequately speak of this great beauty wherein the spirit is known as the true substance, and the soul and body as the glory."

We wish the book every success, and hope that there are those in the spiritual movement who will make it so.

## BODY, SOUL, AND SPIRIT.

By the Rev. G. Vale Owen. Hutchinson. pp. 79. 1s. 6d. net.

This little book is intended as a supplement to *What Happens After Death*, and *How Spirits Communicate*. It is based, the author tells us, on a lecture given during the winter season of 1927-28. It completes the series of three.

There is much in it that is more suited to a lecture than to a book, for instance, speaking of the electron, he says :—

"So it all comes to this : our bodies are composed of vibrations in a working hypothesis ! That is what Science has done for us. Intellect is a grand thing . . ."

Much more cogent is the likening of the body to the nation :

"Each of the millions of cells which make up his body is an entity as complete in its individuality as he himself is. A man is a god. His universe is to these individual cell-subjects, both illimitable and everlasting. Generation succeeds generation during his earth-life. But the man goes on. He was before they were born, and when they depart he still remains, apparently unchangeable, eternal. To them he is without beginning and without end. He is almighty, omnipresent and beyond their comprehension."

This is true, though as regards man and God the parallel is imperfect, for the cell and the man are both material beings. If we refer the parallel to the man and the nation, it is more perfect. When a certain number of cells sicken, the man is ill ; when still more fail, he dies. The booklet is written in the conversational style which gains the Rev. Vale Owen much popularity.



## DEATH UNVEILED.

By Anna Louise Fletcher. Washington, D.C.

Mrs. Duncan Fletcher, the wife of a United States Senator, embodies in this little book some of her many experiences with mediums in the States during the last few years; experiences which have convinced her that, "the dead have never died." Her childhood and girlhood held memories of stories in her family circle which she recognised later as dealing with psychic facts. Experiments in telepathy, ouija board, table turning, trance communication, slate writing, materialisation and voice phenomena, have given her a wide range of experience, and she has been interested also in the theories of science as to wave vibration, and early saw the analogy to the conditions operating in mediumship.

Miss Hazel Ridley, who paid a visit to the College in 1926, and who has a curious form of voice mediumship, has been the sensitive through whom Mrs. Fletcher has secured many evidential results. When the wife of the Senator boldly stood before a Committee in Washington to confront Houdini, who was endeavouring to get a bill passed which would have laid a ban on all mediumship, she paid a hearty tribute to Miss Ridley's mediumship in the following words: "I have had in my home circles some of the most prominent people in Washington. There were ministers, doctors, officials and world renowned writers. I have heard them talk and carry on conversations with their invisible friends in the light, in the sunlight, in electric light, without trumpet or paraphernalia of any kind whatsoever, except the medium merely sitting in their midst in deep trance." This is one of the personal human books which have done so much to spread a knowledge of psychic matters in their intimate and personal aspects, and Mrs. Fletcher's readers will be grateful for the testimony she has given.

## THE AFTER-DEATH LIFE.

By Lt.-Colonel A. E. Powell. Bessant and Co., Ltd., 21, Orange Street, W.C. 1s.

This pamphlet, sympathetically written from the theosophical point of view, acknowledges very generously the contribution of psychic investigation in providing evidence of after-death conditions. "Theosophists fully recognise the vast and incalculable service which patient and courageous spiritualistic investigators have rendered to humanity." In this spirit Theosophy and Spiritualism might well assist the world to understand the problems of the after life.

Col. Powell's books, "The Etheric, Astral and Mental Bodies," are widely read and appreciated by Spiritualists.

## THE SCIENCE OF SEERSHIP.

By Geoffrey Hodson. Rider and Co. 7s. 6d.

This author and his works are well known to psychic students, and any new records established through the use of his supernormal senses are warmly welcomed.

Groups of advanced occult students have always sought light on the processes of nature by the use of such powers, and experiments have been carried out with Mr. Hodson on interesting lines. Various bacteriological "cultures" have been tested, and astronomical observations verified, and a great deal of information gathered concerning the nature of disease germs, really rightly belonging to the sphere of medical research. This connects with clairvoyant diagnosis of hidden disease, in which Mr. Hodson has been most successful.

Psychometrical results, after-death states, and various aspects of psychic powers are also reviewed with practical examples. In addition the matter dealing with the psychic centres or Chakras, which are stimulated in psychic experiment is sensible and detailed, leading up to the wise remark, "It must be understood clearly, however, that clairvoyant research is by no means the only,



or even the most important method of acquiring knowledge, neither is the development of this power a necessity for either spiritual progress or the study of occultism."

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STRANGE ENCHANTMENT.

A Romance. By Peggy Webling. Hutchinson. 7s. 6d. net.

The well known authoress has in this recent novel opened out on new lines, venturing into the fascinating study of fairy lore. Her hero, an artist, broken by war and personal emotional experiences, finds a new sense opened to him, enabling him to perceive denizens of woods and stream and air, unseen by his fellows. These experiences in a quiet retreat give him the greatest joy, and his pencil and brush seize upon this new matter, with the idea of making exact reproduction in form and colour of what has so strangely been shown him, for the benefit of future students. The heroine, a modern journalist, meets him, and against all her previous training, begins to apprehend the "real sight" given him, she herself at times entering into some aspects of this knowledge beyond the five senses. Here is the theme of the story, and a description of one of Eustace Brail's drawings: "The children of the air bore a certain resemblance, as he had suggested, to earth children, except that the aura of each of these breezy beings was so mistily bright that their bodies—the tangible part of them—were indistinct and unreal in appearance. They were gambolling about eight feet from the ground, and their playful attitudes were so in keeping with their filmy structure, that Frances did not think it at all incongruous, or even peculiar, that some of them were lying on their sides in space, while others were feet uppermost. They looked no more absurd in this position than a ball of thistledown when it is rolling and tossing in the wind."

Miss Webling acknowledges her indebtedness to many books on Fairy Lore. Portraits of everyday people and life go side by side with the story of the 'strange enchantment.' This should be a most popular romance.

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SOME UNPUBLISHED LETTERS OF HELENA PETROVNA BLAVATSKY.

Introduction and Commentary by E. R. Corson, B.S., M.D. Messrs. Rider, 10s. 6d

Professor Hiram Corson, who was the recipient of the above letters was the father of the present commentator. He is known to spiritualists as the author of a volume "Spirit Messages," in which the work of Mrs. Chenoweth, the Boston medium, is dealt with appreciatively. He was Professor of English Literature at Ithaca University, and his connection with American Spiritualism covered many years.

The letters show us Mme. Blavatsky in her early associations with Spiritualism in the sixties and early seventies before the founding of the Theosophical Society. Intellectual as she was, the literary efforts of the early spiritualists may well have provoked her scorn, while the shiftiness of many of the physical mediums, and the difficulty leading spiritualists had in showing up their trickiness when often mixed with real mediumistic power, provoked her explosive wrath. This dissatisfaction culminated in the founding of the Theosophical Society, which identified itself with intellectuals, and those anxious to study occult law.

Dr. Corson, who allows publication of these letters, is not a Theosophist, but thinks that they may be valuable in the interests of truth as to the good faith of Mme. Blavatsky in her relations to Spiritualism at this period.

She claims to have gained her knowledge of supernatural phenomena, not from Spiritualism, but from Occultism, but at the same time she busied herself in finding genuine physical phenomena among the Spiritualists, and in denouncing the fraudulent medium, though sometimes we find her altering her judgments in some cases. For some unexplained reason she hated D. D. Home, the famous medium, enthusiastically, and complained that he was continually spreading lies about her.



She makes a statement said to have reached her from Charles Massey, through Olcott, that Crookes was an occultist and a pupil of Elephas Levi and that he believed "Katie King," the materialised spirit of his researches, through Florence Cook's mediumship, was an "elementary." This, we agree with Corson, has no foundation in known fact, but who composed the fiction—Massey, Olcott or Blavatsky—does not appear.

Much of the antagonism which later developed between Theosophy and Spiritualism, had its origin at this time, and arose partly through misunderstanding of the occult standpoint, which the stormy petrel of Theosophy, and her fanatical Olcott, as she called him, spared no pains to explain to the weaker brethren in Spiritualism, as they no doubt regarded them. It is curious that some of the greatest controversies which arose round Mme. Blavatsky later in her career were associated with the physical phenomena said to be performed by her occult powers.

Her knowledge of mediumistic phenomena was correct and something of a lesson to her followers of to-day, many of whom have very little if any, practical acquaintance with it.

Hear her views in one letter to Professor Corson, in 1875 :—

"Do not undervalue the importance of spiritual phenomena; instead of regarding them as the 'letter which kills' you should consider them as constituting the broad, deep foundation upon which alone intelligent belief in man's immortality can be safely reared. They heralded the birth of the Christian religion, clustered about its infancy . . . and the decadence of the Church dates from the time when they were ignored entirely by one branch and misdirected by the other."

That later in the pursuit of wisdom, phenomena would not be asked for by the student, she makes clear, but is insistent on their due place, and in calling herself a sincere Spiritualist at this time.

This is a useful addition to the mass of literature which has gathered round the complex personality of Helena Petrovna Blavatsky in recent years.

#### ADVENTURES WITH INSPIRATION.

By Hannen Swaffer. Morley and Mitchell, 22, Essex Street, W.C.2. 2s. 6d.

Mr. Hannen Swaffer has had the happy and practical idea of consulting a number of distinguished artists with pencil and pen on the method by which their work is produced. The result is a heavy preponderance of evidence in favour of some degree of supernormality.

He opens with a definition of Inspiration and quotes from the Century Dictionary :—

"Inspiration then, according to its manifestation in Scripture, is *Dynamical* and not *Mechanical*; the human powers of the divine messenger act according to their natural laws, even when these powers are supernaturally strengthened. Man is not converted into a mere machine, even in the hand of God."

(Westcott, *Introd. to Study of the Gospels*, p. 14).

Mr. Robins Millar, who wrote the Play *Thunder in the Air* said, "On different occasions, in Glasgow streets the inspiration for successive acts came, each time giving a physical thrill which was a form of 'ecstasy.' Mr. C. R. W. Nevinson, the artist, says, "I would like to tell you that two of my pictures were painted under some influence which was certainly not my own." Mr. Austin O. Spare, who sprang into fame as a boy of sixteen, says, "All these drawings are supernormal." He does not dogmatise about the method. Mr. Walpole, Edgar Wallace, and Rosina Filippi all give similar testimony. Sir Hall Caine says of his novel *Barbed Wire*, that he dreamed the plot three times, and Flora Annie Steel, on the siege of Delhi in *On the Face of the Waters*, said on Sir Donald Stewart's remark, that it is the most perfect and accurate account ever written, "No one told me about it, nor did I write it; it was written through me."

Alfred Noyes, Pachmann, St. John Ervine, and William Archer confirm. Of the last, Mr. Swaffer says, "I happen to know that at a séance held when



George Valiantine, the direct voice medium, came to London, he spoke with what purported to be the voice of his dead son, and thanked him for giving him the plot of *The Green Goddess*, and asked for another." . . . Since then, at a similar séance, the purported voice of William Archer himself has been heard by me, and this voice said, "I got the plot from my son. You know I did." R. L. Stevenson, Mr. Cosmo Hamilton, the brother of Sir Philip Gibbs, M. Victorien Sardou, and Mr. Shaw Desmond, all confess to some kind of supernatural influence. Mr. H. G. Wells, Mr. Monckton Hoffe, Ashley Dukes, and Robert Blatchford disclaim any such assistance.

The above remarks are merely hints of a much more complete treatment in Mr. Hannen Swaffer's book. They are given to encourage people to buy a work which, though short, is most interesting as a study of facts becoming daily more common. Mr. Shaw Desmond's remark: "The inspiration was cyclic, returning at exactly the same moment each day" will be confirmed by all who have inspirational experiences. S. De B.

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ON, AWAY.

By Florence O'Keefe. Stockwell, 23 pp.

This is the lament of a mother for her child written and printed in the purest Celtic strain, beautiful and sad. The poem opens with:—

There is no joy here now for me;  
I must look on, away to that Spirit-land, where I shall find you, my own,  
my only beloved.

"Where are you now, child of my dearest love? Where can I find you?"  
There comes a whisper, soft as the fall of rose petal.

It is she! she is here around me, close beside me.

Celtic also, rather than Spiritualistic, is the ending:—

Your voice comes from the starlit sky, from the sun-tipped trees in the  
pine wood, at evening time;

From the heather-covered hillside and from the deep of the rolling sea.  
All round me I find you Mary!

"Bring me out, oh Lord, across the washing of the waves, and the moaning  
of the wind!

"Bring me out Beyond, to light, to the knowledge of Thee and Thy  
greatness!"

The authoress writes to the effect that under an internal impulse she had to convey the thoughts to paper, leaving other work aside.

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MODERN PSYCHIC MYSTERIES, MILLESIMO CASTLE.

By Gwendolyn Kelley Hack. With Preface by Professor E. Bozzano. (Many illustrations.) Rider and Co., 18s.

A charming bookjacket of Millesimo Castle by the Author.

A record of voice phenomena is welcome, for there are but few books written on this aspect of psychic power. Mrs. Kelley Hack has gathered into one volume much of interest not only regarding the Centurione mediumship part of which was published in *PSYCHIC SCIENCE*, (see January and April, 1929), but has culled from many scientific and psychic sources, additional matter bearing on unusual aspects of sound and light phenomena, and her diligence is praiseworthy and of value to all her readers.

Professor Bozzano's excellent Preface, translated by Miss E. Maude Bubb, a member of the College, is written in a true scientific spirit and in dealing with criticisms made by Schrenck Notzing and Professor Lambert of Stuttgart, of the control exercised in the Centurione mediumship, points out that in experimenting by invitation with a private medium of the standing of the Marquis Centurione, it is not possible to demand such personal control as a Rudi Schneider, who offers himself for professional mediumship, would accept. He argues also that the Italian phenomena was of such a nature and took



place at such a distance from the medium, and the "apports" so large and varied that they were not in the same category as those which take place close to the body of the medium, as in the Paladino and Schneider mediumships.

Three languages and five dialects unknown to the medium were given by "direct voice" during the sittings, and were appropriate to the person said to be communicating, and in this Bozzano sees further evidence for reliability.

A study of this book will well repay a reader.

#### COLLECTED ESSAYS ON PARAPSYCHOLOGY (*In German*),

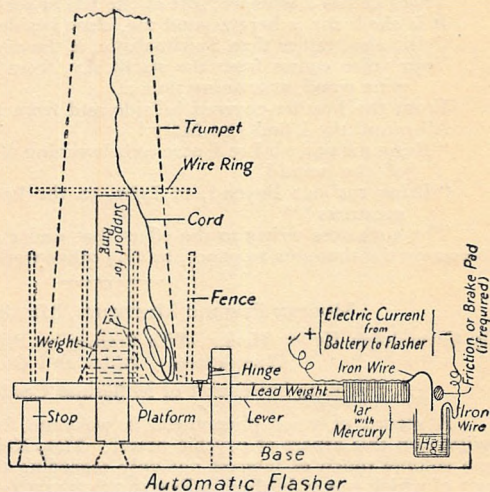
by the late Baron von Schrenck Notzing, is on the eve of publication by the "Union Deutsche Verlagsgesellschaft" of Stuttgart, which asks us to bring this important contribution by a world-known investigator, to the notice of our readers.

## CORRESPONDENCE.

To the Editor of PSYCHIC SCIENCE.

### AN AUTOMATIC FLASHER.

An ingenious self-acting device which ensures the electric flash being taken at the instant the trumpet or other heavy object is levitated is given by Mr. Warrick, of whose experiments we have previously given accounts. The object to be raised is placed on the wooden platform and attached by a cord to the weight which keeps the board from tipping. The lead weight is adjusted by sliding backwards or forwards till the lever is just on the balance. When the object is levitated the weight which keeps the platform in place is lifted by the cord and the wire dips into the mercury, making electric contact with the battery which fires the flash.



#### A DISCLAIMER.

Dr. Frank Romer asks me to state that his letter of July 11th published in the October issue, was not intended for publication by him. He adheres to its statements, but says that these were intended as a warning not to attempt diagnosis in medical cases. The letter was not marked "Private," and I thought that it would best serve its purpose by being known.—*Editor*.



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 \*Fletcher, Anna Louise (U.S.A.) ... "Death Unveiled."  
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